THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

NOVEMBER

1913

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CONTENTS FOR NOVEMBER, 1913

Editorials 65
Buffalo and Thereabouts ..... *E. S. W.* 68
The Struggle to Mankind ..... *Rev. Geo. E. MacIlwain* 70
How to Enjoy a Church Service ..... *Edwin A. Rumball* 75
The Spirit of Anarchy ..... *Rev. William Safford Jones* 78
Unitarianism and Reason ..... *James G. Townsend* 80
Being True ..... *A. L. Weatherly* 80
Two Sides of English Rural Life ..... *Rev. John Haynes Holmes* 81
Industrial Efficiency and Church Efficiency ..... *Emerson P. Harris* 84
Faith's Universal Light ..... *Ernest Traice* 86
The Winnipeg Church 86
New England Letter 87
Western Conference News:
- Joint Conference at La Crosse, Wis. 89
- Tri-State Liberal Religious Conference 90
- Iowa Unitarian Association 91
- Minnesota 92
- Oklahoma 92
- Chicago Associate Alliance 92

Southern Conference Notes:
- New Orleans, La. 93
- Atlanta, Ga. 93
- San Antonio, Texas 93
- Dallas, Texas 94

The Constructive Quarterly 94

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* * *

That our date of issue is the 25th of the month, and that all copy must be in the hands of the editors of the various departments by the 10th of the month;

* * *

That we always want to know when anybody thinks that we have made a mistake of any sort. We wish to rectify errors and remove misunderstandings at the earliest possible moment, but cannot do so unless we know about it.

* * *

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THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume IV NOVEMBER, 1913 Number 3

AT THE time when our own General Conference was assembled at Buffalo the General Convention of the Protestant Episcopal Church was holding its sessions at New York City. The two assemblies had several marked points of contrast, but our interest of the moment concerns only one. At New York our Episcopal friends considered with alert seriousness several problems affecting their ecclesiastical policy, their position as to certain social and ethical problems, and their vital missionary enterprises. They were gathered at New York chiefly for business. "Program speaking" was the incident, not the main concern. At Buffalo the order of things was different. Program speaking was the chief enterprise, consideration of policies, methods and opportunities of work only incidental. Of course the plain reason for this contrast lies in the different constitutions of the two bodies. The General Convention of the Episcopal Church is its legislative body; it is "The Church" assembled for business. With us of course the General Conference is not legislative. Sometimes in a loose way we speak of it so, and say that the American Unitarian Association is our executive head, while the General Conference is our legislature. But in actual fact the A. U. A. is our sole legislative body as well as our executive head; it alone can transact business in behalf of the denomination through the deliberations and votes of its constituent members, part of whom have a representative character.

* * *

THE General Conference is a gathering of our forces not to do things, but to talk about things—or perhaps, more accurately, to be talked to, about things. That is worth while, too, and the program at Buffalo was very strong and inviting, and so far as we have heard, most inspiringly carried out. And no matter what calls our people together, the being together is a great thing; it comes for effectual service. That there was little or nothing to contend about, nothing to make "business" of, nothing to get heated over, is too in a way a matter of congratulation, if it means—and why shall it not mean?—a genuine spirit of unity, harmony and "get-togetherness" amongst us, more hearty than we have known for some time. Unity is a great thing, and peace always a wholesome condition of efficiency—provided unity be not maintained simply by keeping hushed all voices that have new and perhaps uncomfortable ideas to urge—which yet may be the Messiah ideas of coming days—and harmony and peace be not simply the method of keeping everything standing as it is, because suggestion of change always makes contention. We trust that we have outgrown all that sort of thing, and that a spirit of genuine unity and closely knitting comradeship is making splendid changes inevitable, because all progress is change, and all real life progress. We are no longer *standing* together, but *marching* together, all friends and comrades in the inevitable advance which is the reason for our denominational being.

* * *

FROM across the sea there comes to us through the columns of *The Christian Life* a cry of dismay over the discovery of an "Anti-Unitarian Conspiracy." This isn't a conspiracy of the wicked Orthodox plotting to do us out by closing Ministerial Unions to our brethren, or persuading newspapers to a conspiracy of silence about our works, or stealing our thunder by innocuous false lights of *pseudo*-liberalism which lead nowhere; but a conspiracy amongst some of our own ministers in England to persuade churches to stop calling themselves "Unitarian." The methods of these conspirators are said to be "insidious," and there is woeful peril, we are assured, that if "the other side" remain too silent and undisturbed before they

know it there won't be any Unitarian churches for Unitarians to go to, left in all England.

* * *

ALTHOUGH we agree absolutely with the main conviction of our English alarmist friend, we confess that we do not like the tone of his writing one least little bit; because we do not consider it characteristically Unitarian; and that is why we are venturing to say something about it here. According to our Unitarian ideal it is the business of men who believe in a principle eagerly and heartily and with conscientious strenuousness of conviction to urge for the success of that conviction with effectual method; to urge for it insistently, sagaciously, and with a mind to results. That is what the advocates of "The Church of the Living God" are doing to good effect in England. To call their sagacity "insidious," and their insistent ardor "a conspiracy" is not to approach the issue from a healthy Unitarian point of view. We have had experience in this country, and we know! There was a baneful tendency in the days of the "Western Conference controversy" to talk of "insidious influences" and "conspiring schemes," but now everybody knows better. Two different ideals of our liberal cause were honestly and frankly fought out; and in the end everybody engaged believed that his was the winning side, while at any rate the outcome is one that everybody now agrees upon.

* * *

IT MAY prove so with our English brethren, we suspect. Our own conviction that the "Unitarian" name is a vital asset to our cause which we may nobly use to our effectual comradeship has never been disguised. We believe in the Unitarian name, and are proud of it. By this sign would we conquer. We believe that while ours is a gospel of the open mind and the open sky and the open air, it isn't quite an all-out-of-doors affair; and a certain courage of definiteness may well take the place of a certain timidity of vagueness and complaint drift which has too often been the program of liberal enterprise. The growing sense of our own "togetherness" and the dominant note of *unity* in our underlying faiths and theologies, as well as the splendid ancestry in our fathers who have given the name its consecration seem to us to make the Unitarian name singularly fitting and effectual as our rallying cry.

* * *

BUT the essential spirit which we feel must be behind the English movement for "The Church of the Living God" appeals to us strongly; and we cannot help suspecting that that movement exists because it has something significantly inimical to contend against. A dogmatic Unitarianism, even a sectarian Unitarianism, is pre-eminently self-destructive; and we have witnessed some of its fatalities, beyond all question. An over-self-conscious Unitarianism, most of all an over-sensitive Unitarianism, is not the sort to count for much in the long run. We can be definite in our ideals without dogmatism; we may be eager in our aims without demarcating our border-lines with camp-fires of militancy; and more and more we are discovering that our essential faiths are not so much at war with the faiths of other churches, as joyously transcending them. Our chief business is to make good through *effectualizing* the bigness of our own faith, and not simply by proving the pettiness or falsity of other people's faith —which, as we understand it, is the heart centre of the ideals of "The Church of the Living God" party amongst English Unitarians. We agreee with the "alarmist" of *The Christian Life* that the name Unitarian connotes just these ideals; but unfortunately, perhaps both in England and in this country, there have been too many calling themselves by our name who help to make the name misrepresentative, through pettiness. The real Unitarian church suffers more perhaps from such than from any "conspirators" who are dreaming of a bigger—and vaguer —name, to avoid such misrepresentation. Our own method would be the other way: to win for the historic name its prophetic value. For with us the battle is already more than half won, and is pre-eminently worth the winning.

* * *

PRESIDENT WILSON has won a conspicuous victory in the passage of the Underwood Tariff Bill, and the whole nation may well take pride in the achievement. Not of course that the whole country can agree in approving the

bill. It is not ideal in all regards, from any man's point of view; and of course it is radically against the principles of the opposition party; and with party issues we have nothing to do. But at any rate it is an honest bill; it genuinely embodies the principles upon which the President fought out his campaign for election; and while credit is due to the leaders in Congress who conducted its parliamentary course of passage, chief credit belongs to the man who insisted that honesty and consistency in tariff building be made a party issue; that Democracy stand true to its ideals in practical achievement, and that the people and not the interests have the decisive voice in final legislation. The same issue is undoubtedly at stake in the currency bill which is now the next business in the President's program. There may be blundering in details, here and there; and even a principle of "popular will" may go awry. But there is a Man in Washington who has evidently got the knack of making ideals efficient; of leading a great and hungry political party, not through its greeds but through its sense of responsibility; and of doing all this very quietly and without dramatic overtones of strenuous self-assertion. Those who know the history of the Democratic party can the better appreciate the magnitude of the thing that has happened at Washington; and those who realize what the Senate has been in times past as a method of thwarting the popular will can understand what it means that with a party majority of only two in the "upper house" the President has yet succeeded without dishonor in holding his party in Congress true to the triumph of his ideal.

* * *

THERE are two ways of dealing with disagreeable facts, uncomfortable clamor for change, and irritating criticisms. One way has been the method of silence and suppression. The old way of writing biography was to be discretely silent about the flaws and faults of one's heroes. The bad spelling and grammar in Washington's letters must be corrected for publication, and his "swear-word" at Monmouth suppressed. The old idea of political journalism was to keep out of the columns all facts and comment that made against one's own party advantage, or for the opposition. In old methods of church administration —finger upon lips if any disagreeable things threaten to "come out." If hot-headed clamorers for change want to force new ideas on public assemblages, fix it up that there be no debate; if carping critics itch to write it all out for the papers, persuade friendly editors to the discretion of the blue-pencil. Such has been the method of the past.

* * *

THE present tendency is in the other direction. "Publicity" is our great work. Give the truth in full, and every voice a chance. We confess that there is danger in the extreme of either method, and the wise method is always the one that actually works for constructive achievement. It is our own conviction that there is least to fear in the latter method. We are interested to note a significant instance in the columns of the leading organ of one of the oldest and noblest religious denominations in the land which recently presented a very frank discussion of some disturbing statistics just made for that body: The ratio of increase in membership has fallen off significantly; the results of church extension enterprise in certain sections have been conspicuously barren. This is the sort of thing which according to the older tradition ought to be kept out of sight, or talked over only behind closed doors of ministers' meetings. But here the whole matter is discussed with plucky frankness; reasons presented and the sturdy word of warning resolutely sounded. We think that this was the better way and will accomplish more effective results. The old worry lest the "enemy" of other denominations make capital out of this exposure of weakness was wholly absent. The old panic as to what "others will say" was gloriously ignored. The essential thing was to front a fact and use the knowledge of it effectually. Which was quite to our liking.

* * *

WE CONFESS that THE UNITARIAN ADVANCE, in its desire to escape some of the traditions which have beset our denominational journalism of the past, may sometimes react to an extreme too rashly of another sort. Temperamentally we prefer to err on the side of truth's courage than of its timidity. Yet we want our readers to

realize that we have a blue-pencil, and sometimes wield it with ruthless will. But the underlying principle of our existence is faith in open utterance and unsuppressed conviction, within the bounds of practical reasonableness. We are sorry that some of our friends have been much distressed over a certain communication published last month, believing that it contained either a gross misstatement of fact or a most injudicious exposure of what were best to be forgotten. We gave this letter careful consideration before sending it to the printers, and were convinced that there was nothing alarmingly dangerous in the criticism it contained, and that there might be some wholesome corrective in it for some men's state of mind. Of the facts touched upon we were not in position to gain final knowledge. It may be that a clergyman coming to us from a narrower range of religious and social habit saw things with exaggerating eyes; on the other hand it may be sometimes true that some Unitarians fall too easily into the way of thinking that "everything goes" with Unitarians, and forget how a certain dignity of seriousness should attend the affairs of those who have undertaken work that is seriously worth while. In any case it is a wholesome corrective on any flippancy of disregard for the traditions belonging to all serious religious and ethical enterprise, that things are thought of afterwards, that the voice of him who disapproves is not to be stifled, and that even foolish and misinterpreting critics are not to feel that the judgment as to what is folly and misconception is made too autocratically by "powers that will be" in editorial sanctums. A good deal of the worry as to what others will think is wasted nerve energy. Let's worry chiefly lest we fail to make good in a noble cause that is not afraid of the truth and knows no critics that are not friends.

NOT SEPARATELY.

Any system of separation carries within itself the seeds of its own dissolution. Whether religious or social in its nature it leads to the dry-rot of self complacency. Let your consciousness of the great tide of human life grow dull, keep yourself closely to those of your own set, or social set, or trade, wrap yourself up in your own selfish concerns—and even a desire to save your soul will not save your life from narrowness and hardness, from dryness and inefficiency.—*Charles F. Dole.*

BUFFALO AND THEREABOUTS.

WHAT a rousing good conference we are having! were the words most often on our lips at Buffalo and they characterize the temper and tone of the meetings. No historic action or utterance marked its annals. Nothing stands out as unusual. But the average of the meetings was high and the speaking was representative and creditable. The spirit was fraternal and tonic. A sense of mission, a recognition of our high calling and a confident outlook combined with a real comradeliness to make every one glad he was there and sent him away reassured and buoyant.

Buffalo as a place of meeting was a shining success. It proved that we can hold a successful conference wherever there is a strong and efficient local church. The thorough organization of the Buffalo part of the conference was a wonder and a delight. The hospitality of the homes was graciously given and this gave a tone to the gathering. It was a home conference rather than a hotel conference. The Buffalo people did good publicity work and had long preliminary notices in the papers and good reports of the meetings. They were loyal attendants at the meetings and came out in such numbers that large church auditoriums proved none too large. As at the last May meetings we had the sense of numbers.

Most notable of all the factors of the local arrangements was the securing of invitations for some of our meetings not alone from our kindred Universalists, but from the two splendid Presbyterian churches, the First and Westminster. The minister of each of these Presbyterian churches spoke a felicitous and gracious word of welcome. All the evening sessions, every one splendidly attended, were in Presbyterian churches, even the ultra-denominational final meeting devoted to "The Unitarian Proclamation." And the Unitarian church where our other sessions were held stands on land given to it by a Presbyterian. These were happy auguries and fraternal kindnesses as significant as they were pleasant.

Buffalo helped us to a realization of our continental aspect. If Buffalo, why not beyond? So we voted without a dissenting voice to advise the Council to

plan the 1915 conference for San Francisco which extended a hearty invitation. And already Dr. Crothers is suggesting that conferences be held at various points on the way to San Francisco that year and our speakers unite to swing a mighty circuit and give all the main centers enroute and the far fields rousing programs to blazon before their communities and widen their appeal. It is a golden opportunity.

The varied program at Buffalo appealed to us all. All the different emphases and loyalties had their opportunity. No one note dominated. The devotional, the practical, the intellectual, the sociological, the educational, the masculine, the feminine, the youthful, the foreign and the local had their allotted time and place.

Arid intellectualism was conspicuously absent. Fine scholarship showed that we have come to regard intellectual efficiency and sufficiency as a *sine qua non* but no longer as a *ne plus ultra.* Once our *terminus ad quem* it has become our *terminus a quo.* Even those who outlined "A Reasonable Faith" though insisting on utter fidelity to the reason demanded yet broader foundations in the totality of man's powers and experiences. The sermon of Dr. Crothers struck an unexpected note. So often used as an occasion for sounding a note of faith that first meeting emphasized this year not faith but love and service. "Him that is of little faith receive but not to rain disputations." Welcome the fervent eagerness of youth for service even when its faith is nebulous and unformed What astounding theology but what consistent and tender Christianity.

A second emphasis was on a closer touch with life. The two important evenings were devoted to considering liberalism as the religion of democracy and the demands of the community on the church. One morning the new theme of church efficiency was given the right of way. Aloofness and inefficiency were given short shrift even though they might claim to be traditional and spiritual.

The growing sense of wider fields was marked. The de-New-Englandization of liberalism is slowly being accomplished. The spirit of its native heath goes with it but under different skies it finds different incarnations. And our eyes were directed to other lands notably Japan and Italy where many influences are molding the religious life into a great opportunity for us and to the liberal wing of Islam likewise kindred. Foreign missions once and still a subject almost taboo among us is groping its way to the fore. Our leaders are making it sweetly reasonable and impellingly challenging. We see ourselves as part of a world movement and must do our part to bring it to self-consciousness and unity and power.

The lack of any provision for publicity on the part of the Council of the conference is to be regretted. Only meager reports of the meetings went beyond Buffalo while all the papers devoted space to the Episcopalian conference in New York.

The one memory that is clearest in our memories is that of our presiding officer, President Charles W. Eliot. Despite the heavy toll of speeches he made and the long hours of presiding over protracted sessions his strength seemed limitless and his firm dignity gave a character and strength to the meetings. His brief words at the close of discussions clarified, illuminated and amplified the theme. No matter how late the hour it was noticeable that every word of its president was listened to with intentness by the conference. His presidential address showing how the great forces of the modern world, science and democracy, find their religious expression only in liberalism was the notable utterance of the week.

It was good to be there with the sense of progress and the joy of fellowship. These gatherings help us to understand and orient ourselves and this one gave us reason to feel that our faces are towards the future.—E. S. W.

Penalties that are just do not crush and overwhelm the sinner; it is finding the gate to nobler life closed against him, the forces of good hostile or estranged that crushes and disheartens the one who has done wrong. Forgiveness does not primarily remove penalties, does not do away with law or moral cause and effect. It removes sense of estrangement, opens door of opportunity. It is the giving of self to the repentant one, a restoration of cordial relations, co-operation in the new effort to lead a better life. It is not the work of a law but a part of God's fatherhood. It springs out of a personal relation.

The Struggle to Mankind

By Rev. Geo. E. MacIlwain,
Minister of the First Unitarian Church of Toledo, Ohio.

WE CANNOT seem to get away from the words: Good and Evil. We have been told that evil is only good in the making and that dirt is riches in the wrong place. Still, from generation to generation, the habit of corporal punishment persists and housecleaning comes twice a year—at least.

When all is said and done, this world is a queer place. It does not seem to really fit any of our schemes. We call it a "universe" and I suspect we do well. But we use the word universe with some assumptions. We can't quite demonstrate that it IS a universe. There are always some things that are too big for our classification; or some things that are too small and pestersome to come within the rules. I do not suppose that any one has used the word universe with any more unction than I. I still use it. It is a word of rich and encouraging implications—full helpful in human life. But I know very well that what I call a universe does not really seem to be a universe, except when I get off on an eminence and look at it with the help of considerable distance to lend enchantment. Looking up from my daily work and answering suddenly the question: What is this goodly frame, the eath? I know that my first felt answer is that it is a battle-ground. Most of us feel, I think, when we are about our daily work, that we are part of a scrimmage, sometimes a pretty lawless scrimmage, too. We are not always quite sure that we know the rules of it—if rules there be. Anyway, we can not feel, until we have taken a breath and bethought ourselves of our philosophy, that it is the campaign of an army under great leadership and that the leadership has definite ends in view and that there is order in the chaos and purpose in the apparent looseness.

Do not misunderstand me. I know very well that each one of us has his philosophy. For are not we philosophical machines? Under a spreading tree on the lawn we have a breezy, quiet summer-house and there we go and sit and spin our web of philosophy and settle to ourselves how it all really is or how we wish it were. That I admit and confess. But I am speaking about the hours when we are not in the summer-house of reflection; but down in the actual stress. And I suspect that then things do not look to us quite as they do when we are under the tree and that we do not act quite as we talk about acting when we are under the tree. There is a certain necessary connection between philosophy and some quiet retreat—where the mind can be undisturbed.

What we see—we who are actually at it—you and I—when we ARE at it, is a state of apparent war. We put in the word apparent out of respect to our philosophies, which may not like the word war. All about us is struggle, combat, melee. Within us the same thing goes on. So far as we can guess it is the same with our fellows. As the old hymn has it:

> "This life is a conflict 'twixt Satan and Sin,
> And we are the soldiers the victory to win."

So far as we can see, it has always been so. Indeed, the farther back we go, the fiercer the war appears to become. Perhaps not quite that; but the cruder and more beastly the weapons and ways of the war. Images rush to our minds of those prehistoric creatures, whose profiles used to grin at us in the geography books of thirty years ago. All teeth and claws and scales, compared with which the modern crocodile or alligator seems like a toy edition, refined and simplified for parlor amusement. Or there flash across our memories the things we have heard about the cave lion and the cave bear and the other great fighting machines of prehistoric days. We know that there were such things once, because we have seen their bones.

We know also that there were once men—at least we call them men—who

overlaid us in every way on the physical side. The Bible talks to us, as every mythology talks—about giants! We today dig these gentlemen up out of the bowels of the earth. Great, rough skinned, hairy fellows they are, with teeth for eating everything, with frames built for resistance and we know that those gentlemen actually used to meet the cave lion and the cave bear in open combat, without gloves or knives or rifles and that they used to win the fight. We cannot think of those gentlemen settling things in a summer house under a spreading tree. That was not their way of settling things.

And today we have simply changed the weapons. Perhaps we have had to. Perhaps we have chosen to. No one can say. But we are fighting today for our living, for our rights and for just as much more than our rights as we can possibly get.

It is not long since we got hold of this fact about the world and its history. We used to like to look backwards to a golden age. The story of the Garden of Eden is a race story. You let a man move from Ohio to Massachusetts, or vice versa, and it will be strange in either case if he does not spin within his spirit stories of the things that he used to enjoy before he moved. This, today, in spite of railroads and telegraphs and newspapers. Our small-spirited provincialism works to keep up such prejudices. Human nature appears to have this habit of haloing the past, when things were not as they are, but when innocence, peace, plenty, leisure and all the goods that we can think of were the common lot. And back of us all is the effort to explain what we have now by reference to this glorious past. There was a catastrophe or calamity that broke up the idyllic state and since then things have gone on along the level of war and grapple and strife. The old question about Good and Evil, you see, was the question of how Evil got into the world. "The Origin of Evil," that was the way we used to state it. It was a kind of world puzzle to explain how the world got into such a sad state as we find it in. And we had Satans and Devils and Fallen Men and wicked angels and all such things to explain how the evil principle came into life. And conversely we had saviours and redeemers and plans of salvation and all that kind of device to bring about rescue and the restoration of the state that was once here and was upset by the calamity.

I take it that that question about the origin of evil has been asked for the last time. Looking at the world as we see it, the more natural question is as to the origin of goodness. How under the sun, into this world of battle and angry passion and fierceness and hatred and slaughter, did goodness make out to enter? Mind you we are not VERY good yet. The old scent of battle is still exceeding strong in our nostrils. About all we have done, it sometimes seems to us, is to change the weapons and lift the plane of the combat. But we have certainly changed. Life has got to be more subtle. Human nature more refined. The conflict is not just a rough-and-tumble scrimmage. It is a more orderly combat. We know some of the rules of the game. We have changed and the change surely seems to be for the better. We will use the word better, and we have to ask this modern question: How did the better get here? And for the answer of it we are not to be put off with any miracle stories.

Well, we don't have to be thus put off.

In many of our museums today there is the counterpart of what was once peculiarly the great glory of the Agassiz museum—I mean that long row of skulls, beginning with that of the nineteenth century man and going back thru all the various stages till the beginning was reached. We look at that collection. We notice the contrast between this man who tops the line—a thinker, a lover, a planner, a fearer of God—and this lowest type of man, whose palace is a tree trunk, whose language is an inarticulate grunt, whose weapon is a rude club, whose heaven is a sated appetite. And again we notice the contrast between this lowest man and the grinning hapless beast that winds up the procession. The line of progress is unbroken. The missing links that they used to talk about are there in scores and scores of cases. And this exhibit just asks the question of modern life: How did this man at the top ever make out to get into the world with such a start?

I said we did not have to guess at it.

There is such a book as Sir Henry Maine's Ancient Law—a cosmic book—and it shows us the growth of conceptions. There was the day, for instance, when men lived with each other just as the dogs live in the streets. There was no idea of ownership, no idea of right, no shadow cast by justice. It was simply a question in all things of which was strongest. The strongest had the things he wanted and the weaker quarrelled over what was left, if there was anything left! Might was right and the power to have anything was the right to have it. Now what if some one had broken in on that wrangle and said: "Thou shalt not steal. Thou shalt not covet." The men of that day would not have known enough to argue that question. But the argument of their life was: "We get our living by stealing. Coveting is the law of our existence. If I do not steal from my neighbor, he will steal from me. It is just a question of who will do it first. The man who covets most, strikes hardest and steals everything is the best fellow." And that was the actual truth.

But the time came when men began to see that they could not get any further unless they could be somewhat secure in the ownership of things. They came to see, if you please, that if they were going to live successfully, it must be possible for a man to lay down his hat or his coat or pasture his flocks or herds and be sure that nobody was going to run off with them. They did not all see that at once. It was not announced from the skies. But one man or one family or one group got that idea and they went to work and killed off the others who had not grasped that idea. And so the idea of ownership got into the world. Thus there came a time when, if a man announced to his fellows the legend: Thou shalt not steal; Thou shalt not covet, other men in numbers rose to appreciate the words and they all said: That is the truth. That is the word of God.

In the same way men passed thru the throes of discovery on the question of the right to enslave each other. At what infinite cost has the modern doctrine on that topic been worked out! It has not come by revelation. It hasn't come by miracle. It has come by injustice and bloodshed and loss, as men have tried the experiment; and if we are wiser and better today in this question of slavery, it is because slavery has taught us its terrible lessons and we have learned the truth in the hardest way.

Now that, in general, is what modern thought has to say about the origin of goodness. We can not name a virtue or an excellence that does not root in its own opposite. That men are as good as they are today means that they were once worse than they are. That we shudder over modern conditions, and deplore the state of war in which we live, is just a commentary on life. Time was when no one cared, no one felt, no one appreciated the dissonance in things. We do! Thank heaven that we do. For the discord of life points toward a better harmony.

Now the very blank mystery and inscrutableness of the mixture in which we live constitutes its hopefulness. If goodness had once been and had disappeared, this world would be a terrible place. To think that the race had once been honest and had become dishonest, would be to make the world absolutely unendurable, or if goodness had gotten into the world from outside. If the heavens had been opened and if tables of stone had been handed down by some divinity and if the law, thus promulgated, had won its way over unwilling human nature, we would have a puzzle that to my thinking would be absolutely beyond solution. But to think of the world fighting its way to peace, sinning its way to goodness, stealing its way to honesty and coveting its way to a sense of human right—that is history that bears its own solution with it. And I want you to think with me of that solution.

I do not say, what so many people say, that there is a fundamental honesty about the world that men have been discovering. That is more than any man knows. I do not say that goodness is the real law of things—always the law—and that we have just discovered it. That is more than any man knows. I do not say that right is in the nature of things and that we have been working our way to a discovery of the right or getting into harmony with what was at the heart of things. Many men do say

that and appear to find great satisfaction in such a theory. But it seems to me that that is more than we can legitimately read out of life. I can not quite bring myself to say that the world is fundamentally honest, or fundamentally good, or fundamentally clean. I am not even quite sure that there is, as Emerson says, a moral flow to our blood. I rather prefer to accept what seems to be the surface reading of life and declare that we have here a great battle between forces that make for good and forces that make for bad. That the battle is fierce, implacable and continuous and that out of the contest somehow these better things have emerged. I do not feel that they had to emerge. I do not find any compulsion to goodness in things. It has, to my thinking, been a fair field and an open fight. And we have not banished the worse to make room for the better. We have simply won some battles. We have decided some issues and decided them in the better way and the scene of conflict has shifted and we are going on now to new battles where, with different weapons but with the same old sense of battle and the same old instinct, we go on to fight out the issues of today in the same old way. I do not feel that the dice are loaded in this game. At any time the unlucky numbers may come uppermost. There is no time for leisure. No time for retiring in congratulation with the thought that the victory has been won. For ever and ever again the old war rises and the issues of tomorrow and of yet another tomorrow have to be decided by combat. And the outcome rests with the turn of the battle. Not in the whim of the umpire; but in the turn of the battle.

That is what I seem to see as I look at the world. I hasten to add that I may not see aright. Of that I am supremely conscious. But that is what I seem to see and a great many men are thinking that they see this state of things in the world. So far as I know this is the greatest tendency of modern thought. We have to choose today between a managed world or a fighting world. And some of us choose the fighting world.

What has this fighting world to say to us?

Well, it seems to me than Man's Place in Nature—to use Huxley's phrase—becomes wonderfully important. Just to think that men, out of this world battle, have abolished human slavery and achieved a thought of honesty is a wonderfully encouraging thought. It sets human nature up on a very high pinnacle. I like to think of Lincoln and of those who stood with him, in that great conflict over slavery and over the issues that grew out of it. I like to think of him as actually calling forth a new law. As doing the things that have always been ascribed to divinity—legislating for the whole world. That paper on which he wrote the emancipation proclamation takes on an importance like that which the Jews gave to the tables of testimony. "From henceforth," saith this scripture written by Lincoln, "it shall be wrong in this world for one man to have property in the person of another." Think of it! A citizen of Illinois, in the sixties of the nineteenth century after Christ, laying down an orbit for human life to run in that shall ever be as inexorable as the orbits of the stars! Mind you, we do not say discovering the orbit, but laying it down. Coming, step by step, to the thought of that orbit. Hammering it out of experience. Dreaming over it. Suffering over it. Fighting for it and at last declaring it and then fighting some more and establishing it. Writing it on a world that did not want to have it written on it. Actually forging a new article in the constitution of things and getting it written in the laws of human thought. That was the creation of a new goodness. Not the keeping of an eternal law of goodness. But the creation of a new goodness. The making of a good that was not before and the sentencing to eternal badness something that was once felt to be good and right.

But see how it works in smaller things, among smaller men. Consider again how honesty came to be. It was not started in the world by some great honest man coming forward with the discovery that honesty was right. It was rather a device for better efficiency, initiated in feebleness and hesitation by some poor fellow who found he could not get on and keep stealing and lying and cheating. He was a marked man among his contemporaries. He was

queer, cranky, out of the usual. But that was his way. He followed it. And what that man, that little man whose name we do not even guess at, whose period we do not know nor his race or color—what that man, feebly and hesitatingly began to put forward as the rule of his private life, has at last grown to be the great *sine qua non* of a race's life. And the beauty of it is, that we are in the same world still. There are men today who are doing what that man did ages ago. They are the men who for some reason or other dare to live in their own odd, different way, in the face of the scorn of their neighbors; departing from the trodden way; following new paths; making a fresh rule of life. Dying in no great credit for their oddity. But still leaving behind in the memory of that oddity something that the world will take up and make the means of a fresh Sinai. My little private virtue, that seems virtue to no one but me, thus grows into a world virtue and marks an epoch in the world's great life. For that is the way in which all this that we call good has really come to be.

When I think of such a story as this and then hear people say some of the things that I do hear them say—that life is not worth the living; that if such-and-such things are so we might as well eat and drink today and die tomorrow; that all the right and good of life hangs about certain dogmas of the creeds—when I think of this story of the origin of goodness and hear people saying these desponding things, I just wonder if they have even begun to read the lesson that this modern conception of life gives us. I hear people talk about cold science, heartless evolution and all such things. Men and women, one of my hardest efforts is to keep sober when I think of the place where today's thought puts us people. It is simply overwhelming—the responsibilities and the glories that life hangs about our necks today. "Eye hath not seen, ear hath not heard," wrote Paul. And his words keep ringing in my ears whenever I look at what life has put upon us men and women. One of the great troubles with us all is that we have our eyes adjusted to a most insignificant world. We don't know anything about the infinite distances and the tremendous honors and responsibilities that the modern world has to show. The small world of yesterday had its cheap Hallelujahs and it was full of men who, for a day's rations, were ready to cry out: Glory to God. But the man of today who begins to scent the real munificence of life, is too full of wonder to shout. He stands dumb with surprise at the place where life has put him, wondering, not so much if it is all worth while, as he wonders whether he himself can measure up to what life offers him.

And this is the great test of any theory of life that a man puts forth: How does it make him feel about the world? Does he still think that life is worth while? Does he still feel like giving himself, body and soul, to the business that is set before him? Does he still believe in the outcome?

I have been outlining to you today a form of thinking which, it seems to me, is destined in some fashion to be the basis of men's thought for the next few years. What any one of us will think of this depends much on training and much also on temperament. If this does not appeal to any of you, take it, I pray you, as a token that it is not for you. I am persuaded, however, that many men and women are ready for this way of thinking and to them all I can only give my own experience. I, thinking after this fashion, have never been any more courageous about the outcome of things than I am now. If you ask me the reason for my courage, I am obliged to say to you that I do not know the reason. I simply know that I have it and that I have it under this form of thinking even more than I ever had it in older days. And that this courage is not a matter of argument is perhaps the best thing about it. For then it is not to be disturbed by arguments.

No battle is worth our while, unless we may be beaten. Few men will fight unless they feel that there is a fighting chance. The world's most impassioned actions have been performed by men who held both of these convictions. And to my thinking life can not be better furnished for every good work than when it is backed by these twin exhortations.

When is man strong until he feels alone?—*Browning.*

How to Enjoy a Church Service

By Edwin A. Rumball,
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BECAUSE we come to church and come with fair regularity, it might be taken for granted that we enjoy coming. But we cannot assume too much from regular church atendance, for not only does every church have a few regular attendants each year drop out, but in all churches there are men and women who come from custom, tradition and other lesser reasons than personal enjoyment of the services. A lesson on how to enjoy a church service is on a par with a lesson that would teach us how to make the most of our home or the most of our business. A church service should be an important event each week for us all. Today we shall return to a consideration of first principles, ask the reasons for our worship and the forms of our worship and seek to know the meaning of all. For if our church service is what it ought to be, there must be meaning and purpose from the first note of the organ prelude to the last word of the benediction. If there is any part of our service for which a good reason cannot be given, we should abandon it.

Before coming directly to this examination of ourselves and our form of worship, we ought to recall the fact of worship and its ever human importance. Man is essentially a worshipper. He may close his mother's Bible, he may deny his father's creed, but he remains religious. His interest in religious topics may die, his thoughts may be those only of a skeptic, but his soul will still hunger, and as one writer has said, "however far he may wander from home, the majestic tones of the Te Deum or the plaintive cry, 'Nearer, my God to Thee,' will sweep through his soul like the creative breath of spring. Science may change all our ideas of the blooming rose bush, but the appreciation of its beauty remains." This primary fact of worship is present with us, the only disturbing question being a question of form and symbol. In these days of wide and varied culture, we frequently hear doubts concerning the specifically religious forms of worship. We are told that because we are essentially religious we can worship anywhere, at work, at rest, in the quiet of our homes, in the quiet of Nature; we are reminded that there is "no hint that Jesus laid any stress on liturgical or public worship at all," that he was most earnest in his advocacy of prayer, but it was to be "in secret," that he sternly warned men against the dangers of formalism, but never warned them against the dangers of neglecting church services. We may well ask ourselves what manner of obligation the fact of worship lays upon us.

I think we may answer these questions in this way. It is true that man may worship anywhere and through more than one medium. The appeal of all that is spiritual in life may come through poetry, music, art, the affections and even through some forms of noble action. The soul that lives in the forest of God hardly needs to worship at the sacred grove. The church service is one path to God, that it is not the only path, we cannot but rejoice; that it is a certain path to the eternal, is more than we dare claim, for its true good only comes to those who enter it in the right spirit.

On the other hand, Arthur C. Benson is quite right in saying, that "when religious worship has become a customary social act, a man who sympathizes with the religious idea is right to show public sympathy with it. He ought to weigh very carefully his motives for abstaining." The dangers to our religion which circle about those who absent themselves from our common worship are as many or even more, than the dangers of formalism and custom, which attend those who come. Joseph Crooker puts it strongly, but with truth, "that the mere delight in unmoral natural beauty never educated a saint or produced a hero. * * * A sunset does not have the ethical tonic of a glorious Madonna. The tree will not shame a man out of sin like an inspired preacher." We ought to add perhaps to such dogmatic asser-

tions that the worship with nature demands the same earnest spirit of preparation, modesty and purpose as the worship with our fellows in church. The evil of much nature worship as also of much church worship is lazy, sickly sentimentalism, babyish joy in mere sensuous delights.

We Unitarians often hear the plea made for a so-called "simple service," which shall be in keeping with the science and intellectualism of the age. Ministers are asked to give lectures instead of sermons; asked to omit as much as possible of the "Preliminaries," as unessential. So much music and praying and chanting is too like the old churches that we do not meet the needs of these days. Of course, we may differ on what are the real needs today, but I think we shall find that those churches are meeting the great spiritual needs of their people best, that have not made any more break with the past than was absolutely consistent with freedom and truthfulness. The spirit of ancient forms is a power for life that no church, however modern, can afford to despise. The story of the worship of Guido, the father of Italian painting, can well illustrate this. No man of his day realized more than he did, the beauty of physical form. Yet he did not worship at the foot of one of his own pictures of the Madonna. Week by week, he knelt before the little Madonna della Guardia from the East, black with age as it was. He felt instinctively that all the wealth of beauty of the modern Madonna, lacked the spiritual appeal of this old work, before whom generations had worshipped. All through the Renascence, when the artists of Italy were lavishing their imagination on the figure of the Madonna, the old figures of the Byzantine type were in the churches for the worship of men. The power of the past is good and not evil. It is evil if we do not understand it and misuse it for today.

I am conscious, as many of you must often be, that in this beautiful old Gothic edifice in which we meet Sunday by Sunday, we are all strongly under one of the most spiritual influences of the past. The symbols of this church awakened the spirit in man, long before Christianity was born. The old gray stone of these walls and spire came from the bed of the Genesee River, only fifty-three years ago, but the lines of this architecture came forth from the spirit of man, when a path to the eternal was found by him in the old Northern woods. Emerson writes, that no "lover of nature can enter the old piles of Oxford and the English cathedrals, without feeling that the forest overpowered the mind of the builder. * * * No one can walk in a road cut through pine woods without being struck with the architectural appearance of the grove, especially in winter, when the barrenness of all other trees shows the low arch of the Saxons. In the woods in a winter afternoon, one will see as readily the origin of the stained glass window, with which the Gothic cathedrals are adorned, in the colors of the western sky seen through the bare and crossing branches of the forest." The minister is not the only speaker in this place, if you have ears to hear, "sermons in stones" will greet you every hour you spend in the quiet of this old gray building with the golden windows, and your spirit will join the fellowship of all whose form of worship is the upward look of trust and the lowly arch of humility, whether they be of the Christian years, or the Gothic centuries of Paganism. It is all part of what Emerson used to call "the dear old spiritual world," in which the most modern of us live and have no small part of our enjoyments and culture.

Having dwelt thus lengthily on the fact of our worship, let us come to some of its detail for the spirit of our worship is just as important as the fact. We should know how to come to church, why we should come, and what our attitude should be while inside its doors.

We said a moment ago, that a man could not worship with nature unless his heart was prepared. He certainly cannot in church. It is said that the old Quaker meeting was impressive, because the worshippers began their worship at home. We must know what we come for. If it is only to listen to a sermon, only to enjoy some good music, we do not worship. If we come late or from the discussion of other things than concern the soul, we shall be out of tune in our pew, as much as a musician in an orchestra who has not learned his part. It is

rightly said, that "bad church manners are the worst kind of bad manners." It may be impossible for many of us to have the old fashioned preparation for service, but we can all enjoy the quiet moments at the beginning of each service. The service in this church does not begin as some have thought, with the opening choral, it begins with the quiet moments just before the organ voluntary. "I love the silent church before the service begins," said Emerson, "more than any preaching." There are some here who know all that this means. After the service, let us greet each other with cheerful voice in the vestibule, but before the service, not a voice should be heard.

Some of us may think that the only reason for such a rule must be an ancient superstitious reason, as a matter of fact, the reason is most modern and most democratic. The fundamental basis of all church worship is something we shall do in common. The doctrines of religion have usually divided men, the worship of religion can easily unite men, if their spirit is one of good will. There must be a willingness in all hearts that each shall have the spiritual satisfaction he seeks.

We may differ on many things, but we can all worship, all pray, all join in aspiration. If those who come late, and those who stay in the vestibule, remembered others, remembered those in the pews who attach importance to the entire service from beginning to end, our worship would be more natural and more congregational.

There is one point about the worship in a church that we have yet to mention, which is a stumbling block to many. In his volume of essays called "The Silent Isle," Mr. Benson gives utterance to it. He there tells of being present in a great church at the sunset hour of the day, enjoying the western glory that came in through the windows and the grave melody of the organ and boys' voices singing the 119th Psalm. But he asks himself, "Is this a religion for all? * * * what was the end of it? Did it inspire those who heard it with the desire to win, to sustain, to ameliorate other souls? * * * Did it not rather tend to isolate the soul in a paradise of art, to consecrate the pursuit of individual emotion. * * * * I thought of all that lies outside: of the crowded cities, of the ugly mirth, the sordid cares of men and women, of the dark laws that wound and slay; of pain and shame; of tired labor and cruelty and harshness; of lust and greediness. I thought of how few there were of mankind to whom the sweet pomp that I sat to see and hear makes any appeal. I thought that for one to whom such beauty was desirable and satisfying, there were thousands who would prefer the brisk interchange of life, the race-course, the athletic spectacle, the restaurants or the tap room. Was this religion for all?"

No, I am afraid that it is not. We have already said that the church is not the only path to the eternal. But what can a church service do to help us lead men and women to the eternal, by whatever path they go? Has this service any social importance? The service that Benson describes is more spectacular than congregational and may yield little more than rest and refreshment to those who seek it, but a congregational service where all worship together inevitably tends to become a public blessing. Man is more than a merchant, woman is more than a housekeeper. Each one of us are citizens of two cities; we are part of a physical world, for which we need physical strength and the knowledge of physical laws. We are also part of a spiritual universe, where physical helps mean little. To use the laws of one world to affect the other is lawlessness. The law of prayer is not to make rain come, neither, on the other hand, is a good meal all that is wanted to comfort the mother with her dead child. Life is more than meat, and we cannot take our place in life, cannot be true merchants, cannot be workers in our different spheres, cannot help those who need us, unless our own spiritual life is fresh and strong. Worship and prayer are back of most of the good in the world, and men will worship more as they see us more brotherly and helpful, they will pray more, as they see its humility in our acts, they will enjoy a church service more as they see it lifting men to new and higher levels of experience. We cannot argue men towards this, but we can by living, show them the way.

The Spirit of Anarchy

[A Sermon Preached by the Reverend William Safford Jones in the Channing Memorial Church, Newport, Rhode Island, October 20, 1912.]

AN EVIL spirit is abroad in the land. I mean the spirit of anarchy. It is a spirit which is a law unto itself, which takes the law into its own hands, which brooks no restraint from man or institution or state. Such an attitude flouts the very idea of rule or government. The individual unit sets itself up as supreme, as above law of any kind, outward or inward. It boasts that it is beyond all control, human or divine. It pours contempt upon the suggestion that it should be guided by the wisdom of the generations embodied in same laws. Its own unbridled passions and unchecked impulses are its only masters. It foments strife, it exalts contention. The more the law is slacked the better it is pleased. Such a poison eats into the very heart of the body politic. Men and women possessed by such a spirit do their best to destroy the foundations of morality and religion. They care not, seemingly, if they pull down the temple of life about their own heads. The great ethical and spiritual values, which have been built up so patiently and with such costly sacrifice, are to be trampled under foot out of a love of wanton destruction. Nothing sacred is to be left, no rite, no custom, no institution. All will go into the dust-heap, that is, if the enemies of human society have their way. Such boundless egotism does not stop there. Even God Himself is to be ushered out of His universe, and not bowed out, but thrust out. The anarchy that begins by dethroning law ends by dethroning God. Anarchy is individualism run mad, and society halts and stumbles because of this downward and backward pull.

Let it not be thought by anyone that anarchy springs full-panoplied into the arena of the world. It does not accomplish its work in that way. There are all kinds of anarchists, some of whom would be surprised to find that they come under that head. The spirit of anarchy has its beginnings in small things, in a lack of respect for the rights of property, in a contempt for rules and regulations, in a general irreverence for law and order; but in subtle ways this spirit reaches out into larger affairs and shows itself in social folly and industrial strife and political corruption. Manifold are the methods it employs, but it is always, consciously or unconsciously, undermining established institutions. Once that spirit begins to sway men and women, there is no telling how far it will carry them. Men and women who would feel insulted to be called by that opprobrious name are in reality playing that part in human society, some in business, some in politics, some in art, some in literature, some in religion. They are in very truth, though they talk much about being emancipated and being leaders of the advance, individuals who would turn humanity back into the barbarism and darkness from which it has just emerged. Put not your trust in such blind guides. If you wish to find Mephistopheles and Antichrist in latest guise, there they are.

We see this spirit growing apace in the present-day contempt for rules and regulations. This past summer we had several terrible railroad accidents, due in the majority of cases to gross carelessness on the part of engineers. So eager were these men to get their fast trains in on time that they ignored danger signals or made cross-overs at a forbidden rate of speed. We shall continue to have such accidents so long as the general public is insistent on one thing only, fast train service, and so long as the railway management winks at taking chances, when they are successful. The moment there is a universal demand for rigorous enforcement of the railroad laws we shall have fewer accidents. The death-toll, now so appalling, will at once decrease. Even the safety-appliances now in use in so many factories are too often treated as a joke, and it is a kind of merit to dispense with them as far as possible. Wherever we turn, there is the same lawless attitude which makes disasters and tragedies a daily menace in every community. In a distant city I was once hospitably entertained by a promi-

nent business man of character and standing, the president of a religious society, who the moment he stepped into his motor-car was at once transformed into an anarchist and drove his machine at such a high rate of speed that he violated the city ordinance and endangered the lives of his passengers.

All these illustrations are symptoms of a dangerous decay of reverence for law and order, not confined to any one class in the community. Even reformers who are working for a great cause, a splendid principle, are often bewitched by this spirit of anarchy and led into devious paths where life, liberty, and property are assailed. I have the utmost sympathy for the women who are struggling against political prejudice and treachery to secure the suffrage in England, but I abhor the anarchial methods which some of the militant suffragettes have been led astray into adopting. This is what a leader of their forces is reported to have said at a great meeting in Albert Hall, London, last week: "I incite this meeting to rebellion. Those of you who want to go to the House of Commons and refuse to be sent away, do so. Those who will face party mobs at Cabinet Ministers' meetings, do so. Those who can break windows, break them. Those of you who can still further attack the sacred idol of property, so as to make the Government realize that property is as greatly endangered as it was in the days of the Chartists, do so." These are brave words, and I have no doubt that many will heed them and become martyrs for a principle, a cause; but let us not deceive ourselves—this is the preaching of anarchy, nothing less, nothing more.

One of the most dangerous places where the spirit of anarchy is at work, so far as the moral education and discipline of our youth is concerned, is the field of literature. I will not pause to speak of a neighboring realm, where the same spirit is manifesting itself in fantastical art that irritates the beholder and does not reveal the beauty at the heart of life. The Futurists and the Symbolists, with their utter disregard of the laws and principles of design, with their contempt for knowledge of anatomy and structure, are anarchists in art, and as such are a sign of the times. I pass over them to speak of the dangerous erotic tendencies of many modern books and plays, unfit to be read and seen. I refer to novels and dramas that glorify lust and preach free love and exalt divorce and almost justify polygamy or polyandry. A new and healthy-minded Puritanism is assuredly needed in this department of thought, unless humanity is to sink back into beastliness and moral filth. Some one must show us the way out. Some one must sound the clear note of defiance to these moral anarchists, who are doing their best to poison the springs of thought and feeling with their foul notions of life and its object and meaning. In France and England a vigorous moral reaction in the intellectual field is setting in; we need it sorely in this country. The youth must be saved from such pernicious influences.

Last of all, this spirit of anarchy penetrates even the church and makes men and women careless of wise usages and noble traditions, indifferent to or in revolt against the great laws of moral and spiritual growth, which have been wrought out by the experience of unnumbered generations. In our day the church is battling against fearful odds, for multitudes without and within the fold have thrown off all spiritual sanctions and moral restraints. Their main object is to get all the pleasure they can out of life; and if they are living without God and without hope of a world to come, they will allow no law, human or divine, to block their path. The church is suffering, the religion of the home is suffering, because this spirit which does what it pleases in its own sight has crept into the sanctuaries of life and now defies the noblest inspirations and defies the high places of worship and service. When we think of what may happen to the supreme interests of the human soul, we tremble for our country. Anarchy is hateful in any guise; but when it pollutes the holy of holies and overturns the family altar it is high time that we were roused to earnest thought and vigorous action. The enemy is upon us in religion as in industry and politics and education. If we believe that law, wise human law, has its seat in the bosom of God, we must beat back and thrust down this spirit of anarchy, now so menacing.

"The roots of the coming civilization," declares Rev. Charles F. Dole in a recent

discourse of great value, "go down deep to their sources in the household religion. The national life will be made strong only by the strength of the great Puritan virtues—truthfulness, conscientiousness, loyalty, kindliness, the will to serve and be useful, moral courage, taught by scrupulous and public-spirited fathers and at the knees of noble women, taught by the continual example of fair and generous dealing, taught under the sanction of faith in the eternal reality of the good life."

If these fail us in our hour of need, our cry will be the cry of the old Hebrew prophet: "Spoiling and violence are before me; There is contention, and strife exalteth itself. Therefore the law is slacked, and judgment is not pronounced according to truth."

UNITARIANISM AND REASON.

A scheme of life in which religion has no part is bad for the individual and bad for society. Religion is not to recede before science, as some wrongly think, for science now recognizes religion as one of the mighty instincts of human nature, and insists that society needs its deep motives and sanctions. In the future as in the past there will ever bloom the flower of religion.

Unitarianism, as represented by its great teachers, is deeply religious or mystical. It has a passionate apprehension of the meaning of life, as viewed from the rosy summits of its ideals. But the attitude of Unitarianism toward reason is radically different from that of the Churches of the old theology. These Churches claim to have a "final and infallible" revelation of truth, truth about the world, truth about God, truth about the soul. And they say that in these supreme matters reason is entirely "incompetent." They say that reason is the great solvent of all religious belief, that it is critical and not creative, that it can pull down but cannot build up, and that man should put reason to sleep and in all these supreme matters trust entirely to the "revelation" given to *them*.

Unitarianism discredits the idea of an "*infallible*" revelation, and says that new knowledge is ever bringing the old order into doubt. It says, we must trust reason, that reason is creative as well as critical, that it builds up as well as pulls down, that it ever widens the horizon of religious knowledge. It says to distrust reason is to arrest the growth of science, and the development of conscience, and hinder the coming of a new and happier social order in the world.

The Churches say to trust society to intelligence, to reason, is to run the risk of doubt, skepticism, religious decline and intellectual confusion. But Unitarianism avers that to trust society to authority, to the Churches, and their theory of the world and interpretation of God, is to run the risk of ennui, of decline, of stagnation. To trust reason, may lead to doubt, to negation, but to trust authority will lead to something worse even than negation, *putrefaction*.

JAMES G. TOWNSEND.

BEING TRUE.

The basis of your faith is in your own conscience. It is the last court of appeal. Your experience, the experience of others, in the present and the past, furnish the material upon which your conscience, your inner sense of right and wrong, your conception of duty, works. To surrender this basis of your faith, ever so little, to public opinion, to tradition, to any external power, is to abdicate the power of your self. It is to fail to realize the significance of your personality.

Faith is personal. It is true we are united in the common spiritual bond which permeates and engulfs all life. We are all expressions of the Infinite and Eternal. But we find our common heritage through the medium of our individual personality. It is by being true to ourselves that we find the common truth which is inherent in the whole Universal process.

Insidious and tempting are the innumerable appeals which ask us to forget our highest self and surrender our convictions, that is our souls, to the domination of others. This appeal comes from every phase of life. We are constantly besought to desert or neglect our standards in order to accomplish something that seems to mean an immediate good. But no benefit to mankind is worth the price of a human soul. It is better to offend than to be untrue to truth; better to be called an infidel than to be unfaithful, better to be called an atheist than to deny the God in you. The lonely and courageous souls who in the midst of misunderstanding and even contempt keep the torch of truth aflame, and walk forward with steadfast eye, they are the standard bearers of the great cause of civilization. They are the founders of the social order of the future.

"To thine own self be true
And it must follow, as night the day
Thou canst not be false to any man."

A. L. WEATHERLY.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

[*Editorial Note*—During July and August of last summer, Mr. Holmes was in England, Scotland and Wales. This Department, during the current year, will be very largely occupied by the record of his observations of social, industrial and religious conditions in these countries. In this number is begun an article on "Two Sides of English Rural Life," which will be concluded in December. Other articles on "Poverty in English Cities," "The Garden Cities of England," "Port Sunlight and Bourneville, Two Attempts to Solve the Life and Labor Problem in Great Industrial Centres," "Woman Suffrage in England," etc., etc., will follow from month to month.]

TWO SIDES OF ENGLISH RURAL LIFE.

I.

NO FOREIGNER—certainly no American—can travel through Great Britain for any length of time, without being profoundly moved by the exceeding beauty and richness of the rural landscapes. To say that England, outside of the urban centres, which are as ugly as they are numerous, is simply one great garden from end to end, would of course be an exaggeration; but to say that it approximates more nearly to this bucolic ideal than any other country of the western world would be keeping well within the borders of scientific truth. Certainly to the American, familiar with the scrubby and unused acres of New England, the vast swamp districts of the South, and the spreading deserts and prairies of the far West, nothing could appear more entrancing than the abundant vegetation and careful cultivation of the English farm lands. Think, for example, of the ride on the North Western Railroad from Liverpool to London! Every now and then, to be sure, the train enters the black horrors of such manufacturing centres as Crewe, Rugby and Stafford, but at all other times it passes through a country which is so beautiful that it again and again tempts one to believe that here at last is come the long-promised Kingdom of God on earth. On every side are pretty stone cottages, usually with thatched or turf roofs, and always with vine-clad walls; rambling and picturesque outbuildings, as solidly constructed as the everlasting hills; and haystacks so enormous as to conjure up visions of the Brobdignag of friend Gulliver. Farms succeed one another in an unbroken series from town to town—separated in these districts not by stone-walls or rail fences, but by thick hedges abloom with flowers—each with its acres of waving grass just ready for the scythe, and its long furrows of deep-plowed soil, destined later to bear the mighty harvests of wheat, barley or oats. Always are to be seen verdant pasture-lands, watered by rippling streams, dotted here and there by quiet pools, and strewn always with herds of cows and flocks of wandering sheep. Now and then we pass little villages, clumps of trees, groups of laborers in the fields, a winding canal with its snail-like boats, a grazing mare with her startled foal, and everywhere the smooth and level stretch of the finest highways that feet ever trod or eyes beheld. Who that has ever taken this ride can ever forget the wonderful panorama of scenic beauty and material prosperity which was spread out like a vast curtain before his admiring gaze!

Or take the Lake Country—a region so beautiful as to tempt one to accept the materialistic interpretation of history as the all-sufficient explanation of the writings of Wordsworth and Coleridge, Southey and John Ruskin. I shall never forget the scene which lay before my gaze as I stood on the summit of Helm Crag, a few miles north of the little village of Grasmere, on one of the most perfect July afternoons that ever gladdened the human heart. There, sweeping away to the south, skirting the shores of the lake and climbing the gentle slopes of the hills to the east and to the west, was a vale of surpassing loveliness. Overhead was the clear blue of a cloudless sky, underneath the dazzling green of mile upon mile of fertile pastures, and everywhere the varied and brilliant hues of innumerable flowers. Not a break was to be seen in the vivid coloring of the landscape, save the broad white ribbon of the main highway, the black lines formed by the stone-walls, which marked off the

various holdings from one another as evenly as the squares of a checker-board, and the occasional patches of dark plowed fields, not yet covered by the springing growths of the young harvest. Here and there were little cottages, as much a part of the land as the great trees which clustered about the lake and outlined the site of the nearby village. Hundreds of sheep and cattle were scattered about like seed flung from the hand of some giant sower. Occasional laborers could be seen gathering in the hay, or tending the crops; and from somewhere in the distance could be faintly heard the laughter of a merry child and the playful barking of a dog. Never have I beheld such an idyllic scene of natural beauty and human happiness. The very air seemed to be heavy with the sweet breathings of content and peace. The horrors of the great life-struggle—its brutish poverty, its hideous disease, its ugly vice, its agonies of hunger, lust and sordid wretchedness—all these seemed to be parts of a world with which this secluded vale had no connection. Here was the thing of which we dreamed amid the sore distresses of modern industrial life—man close to nature, blessed by a benignant sky and a fertile soil, sheltered by the roof of his own habitation and eating of the fruit of his own hands, maintaining and enjoying the sweet graces of family life and the dear helpfulness of neighborly associations. Instinctively I thought of Goldsmith's description of

"Sweet Auburn, loveliest village of the plain,
Where health and plenty cheered the laboring swain,
Where smiling spring its earliest visits paid,
And parting summer's lingering blooms delayed."

and wondered that, on this "tight little isle," so over-run with the barbarisms and corruptions of modern capitalism, this wondrous spot had thus far been spared the fate of the poet's "deserted village!"

And so I might go on trying to describe the marvels of the rural districts of England—the miniature charms of the Isle of Wight, the rich plains of Oxfordshire and Kent, the perfect loveliness of the Wharfedale upon which it is said that Ruskin could never look without tears. But my poor pen is woefully inadequate for such a task! Suffice it to say that here are broad rivers, fertile soil, abundant harvests, flourishing livestock, good roads, substantial houses, a landscape bright with the greenest grass and gayest flowers outside the gorgeous tropics—everything apparently to maintain a healthy, prosperous and happy people. If I, who am so used to the deserted farms, scraggly wood-lots, and rock-sown and scrub-grown pastures which make so much of New England a land of melancholy, had travelled through these lovely scenes of Old England, reading no current literature, talking with no native men and women, and beholding only what could be seen from the compartment of a railroad carriage, the top of a coach, or the summit of a hill, and had drawn conclusions from what I looked upon at such distances with growing rapture, I should have returned to America to proclaim that the problem of modern life had been solved in the British Isles, and to organize parties of emigration for certain chosen districts between Trent and Tweed, and east of Scour.

At the very moment, however, when I was being most deeply moved by the beauties of English landscapes, and jumping to the most sweeping conclusions as to the joys of English peasant life, I began to encounter some facts which seemed strangely out of accord with the "pastoral symphony" of my observations.

In the first place, I discovered that English newspapers and magazines were giving up an amazing amount of space to the discussion of rural problems; that all of the articles and editorials which were forced upon my attention by every paper which I took up, were based upon the assumption that something was vitally wrong with the present conditions of country life and labor in Great Britain, and that prompt and decisive action looking to the remedy of these conditions must be taken if the historic greatness of England was to be maintained. Nowhere, in any journal which came to my attention, Troy, Liberal, Laborite or Socialist—and I read them all with exceeding thoroughness—did I find a single doubt expressed as to the seriousness of the crisis which faced the British people in the field of rural economy. Political and social enemies clasped hands upon the proposition that the English peasantry were going to pieces under the stress of conditions which no people, however in-

dustrious and virtuous, could long endure. They differed and fought only when it came to the question as to the remedy which must be applied to what was universally accepted as an intolerable state of affairs.

Secondly, through my visits to bookshops and libraries, and my careful reading of book notices and reviews, I very soon discovered that an inordinate number of the new books, which were coming from the English publishing houses, had more or less to do with this same problem of country life which was taking up so much space in the daily, weekly and quarterly press. "Rural Regeneration in England," by William Sutherland—"Our Village Homes," by Hugh Aronson—"How the Laborer Lives," by B. Seebohm Rowntree—"Coöperation in Agriculture," by Henry W. Wolfe—"The Land Hunger," by Mrs. Colden Univin—these are some of the more conspicuous and characteristic books which appeared in July and August, but by no means all. And this, too, at the very season when the flood of new publications is at the very lowest ebb of the tide!

In the third place, I began very early to run across annual reports and official surveys of various Rural Leagues and Land Reform Groups—organizations which had apparently been started in recent years to investigate this very problem—and in these publications met with all sorts of astounding revelations. Thus I found, through a study of these various publications, that, from the very country districts which I had admired as veritable Paradises of loveliness and joy, there was pouring a stream of emigration so rapid in its growth from year to year, that ultimate depopulation of English land was a certainty in the not distant future, unless something could be done to stop or at least divert the flow. Whereas, in 1900, only 9,000 adult male agriculturists emigrated to New Zealand, Australia, Canada, or the States, 26,000 had gone in 1907, and 33,000 in 1911. Thus far my official report! But at the present moment, in 1913, according to a reliable informant with whom I talked, rural laborers are sailing from English shores at the rate of 3,000 a week, or 150,000 for the year. "In this one year," declared my report, referring to the figures for 1911, "about one out of every forty agriculturists found his prospects in this country so poor, that he decided to quit the country altogether."

Equally bad are the facts which have recently been compiled regarding the relation of the city to the country population in England. "Sixty years ago," says one authority, "49.8% of the population lived in the country, and 50.2% in the cities. Now 21.9% are in the country, and 78.1% in the cities." These figures would seem to be bad enough as they stand, but they become much worse when looked at from the point of view of the progress of this same phenomenon of urbanization in other countries. So unfavorable is this comparison for England, that Dr. Rowntree, after a careful study of the whole question, is able to lay down the categorical proposition, that "urbanization of population has proceeded farther in England than in any other European country."

Fourthly, I began to notice, very soon after my arrival in England, that much of the most animated political discussion of the time, both inside and outside of Parliament, was turning on the land or agricultural problem. A scheme of land reform proposed by Lord Lansdowne, on behalf of the Conservative Land Group, focused public attention for several days. The Liberal proposal for the building of 100,000 cottages at the expense of the Exchequer is regarded, by friends of the present ministry at least, as one of the strongest planks in the Liberal platform. And everywhere, in the dark background of the English public mind, is the fearful, or hopeful, expectation of the revolutionary land program, which is soon to be announced by Mr. Lloyd George, and which is expected to constitute the storm centre of English political life for a half-decade to come.

And if these indications were not enough to persuade me that something was the matter with the rural condition of England, my own more careful and detailed observations furnished me with abundant evidences of trouble. In southern Scotland, northern Wales, and Yorkshire, I penetrated, on foot or on wheel, close to the heart of British country life, and was able to get a somewhat more intimate view of actual conditions than those obtained from railroad trains and hill tops. It was amazing, as I stood at

cottage doors, or talked with plowmen's wives at their household tasks, or played with children in lonely houses, how rapidly all the beauty of the landscape was metamorphosed, as though by magic, into the ordinary dirt, ugliness, disease, poverty, misery in general, which seem to be ever-present factors in the lives of the common people. I shall never forget the sheer dirtiness of the houses and gardens, and the ragged, unkempt, anaemic, tired wretchedness of the people, of a little Scotch hamlet, close to Loch Lomond, which I was fortunately able to see at close-hand. Ever present with me must be the conditions I encountered in a remote cluster of houses on a lovely stretch of Welsh upland, where it seemed as though I had entered as much into the realm of "My Lady Poverty" as in the foulest slum I ever saw. Tired men—slatternly, discouraged women—children attractive in spite of dirt and rags—all so familiar but all so out of place in the midst of one of the most beautiful spots that ever met the face of the smiling sun! Again, I think of a little hamlet in Yorkshire, ten miles distant from the nearest railroad, hidden away under the slope of the moors in a vale as lovely as that which Wordsworth saw above Tintern Abbey—a soil as fertile, to all appearances, as any upon God's footstool—but the people, to all appearances as well, eking out as base and sordid an existence as the veriest denizens of the city slums. More than once as I gazed on a landscape worthy of great Milton's dream of Eden, and then on the poor and dirty beings who populated its pleasant spaces, I thought that Bishop Heber's famous hymn, in a very real sense after all, needed no revision.

> "What though the spicy breezes
> Blow soft o'er Ceylon's isle—
> Though every prospect pleases,
> And only man is vile?"

The English rural problem very evidently is not so simple as at first appears. The near view is not the far view by any manner of means. Something very evidently is wrong. And it is an attempt to show, in facts and figures, what this wrong is, which will constitute the second half of this article.

(To be Concluded in December Issue.)

Church Efficiency

CONDUCTED BY EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions. suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris, 16 Rockledge Road, Montclair, N. J.

INDUSTRIAL EFFICIENCY AND CHURCH EFFICIENCY.

[Abstract of an address given at the General Conference of Unitarian and other churches at Buffalo Oct. 9, 1913.]

THE modern efficiency movement seeks to increase the results of effort or capital or both wherever effort or capital operate as cause of results. This by a better adaptation of means to ends. Can the principles of industrial efficiency be advantageously applied to the work of the church? The great moving cause of efficiency endeavor is waste. Harrington Emerson of New York, one of the foremost efficiency engineers, has this to say about waste. "Men, women and children starve, not because there is not abundance and plenty, not because the few have appropriated the portion of the many, but because there is unnecessary waste. The actual and potential waste in each year amounts to as much as the total accumulations of wealth, and if all the possessors of accumulations were left in undisturbed possession, and the wastes of current production and use eliminated and the gain equitably apportioned according to need and deed no woman or child would need to do mill or factory, store or office work, no superannuated man or woman need toil, no young man need delay marriage nor any head of a family be torn by anxiety as to the feeding, the clothing or the housing of his dependents."

We quote one illustration from Mr. Emerson: "Man wastes three fourths of the coal in the ground, brings the remainder to the surface by inefficient labor and appliances, doubles, trebles or quadruples its cost by transportation charges to the furnace door. Rarely is as much as 10 per cent of the coal transformed into electrical energy, and of this total only five per cent can appear as light." "Out of ten thousand units in the coal we use in necessary light the equivalent of about six." "The firefly is fifteen times as efficient as his human rival." Take an illustration from the work of food distribution. Governor Dix's New York food commission found that through inefficient stores it cost over forty per cent to get foods from the New York terminals to the kitchen, whereas other dealers performed the same service for eighteen per cent, and that the inefficiency cost the consumers of New York City some sixty millions of dollars a year.

How about the wastes of church effort and money?

Waste through the inefficient use of money is the minor side of the question, but is worth inquiry. Take the simple idea of cost and use of church property. Consider these figures. In New York City (Manhattan) the three Unitarian churches are worth about two million dollars. The average attendance on Sunday morning, forty Sundays per year, is perhaps one thousand souls. Now if we assume that the various other services of the church were worth no more than the cost of effort to maintain them, think of the cost for rent for the Sunday morning services! Each attendant at the morning service is using property worth two thousand dollars, or ten thousand for each family of five. Now these auditoriums are used about ninety minutes per week, or say six working days per year. This capital is loafing ninety-eight per cent of the time. Of course New York is not an average case because real estate values there are high. But in greater or less degree all our churches are open to this charge of idleness of capital and therefore waste of its earnings.

But the greatest inefficiency of the church is in its failure to spiritualize the lives and characters of men and women to anything like the extent to which the needs of mankind and potential energy of religion justify and demand.

The function of the church is to make truly efficient men and women. To develope the soul to its largest possibilities. The church has the reputation in some quarters of being among the least efficient of institutions.

Is the church trying to do a new job with old machinery? Would the progress of a church be measured by the size of its scrap heap, by the machinery it had discarded?

The instruments by which the church performs its services, brick and mortar, organs, money, are not sacred except as they are used efficiently, and economic methods must be applied to them.

What now are the main principles of efficiency as applied to industrial establishments?

The manufacturer turning out and distributing to the consumer a certain article seeks, for economy, to put forth the maximum of product in proportion to size of plant. To do this he must not only have efficient and economical men and machinery to make the goods, but he must have sufficient demand for the goods.

The new thing in distribution is that the producer in order to secure sufficient sale to make possible economical production not only makes his product, but also developes, focuses, creates the demand for it.

The raw material goes into one end of his factory, goes forward without backward movement, or waste of lost motion until the finished product comes out at the other end. By harnessing harmonious motive and direct motion the produce is wonderfully swelled.

When the producer reached over and stimulated want into focused demand thus causing the pull of the consumer to meet the push of the producer, the modern era of distribution had dawned. Today hundreds of millions of dollars are expended every year to develope and focus demand by adverting the minds of people to a certain product, and this according to the dictionary is advertising i. e. "to advert or turn toward."

Through this wonderful new force, demand for an article is created which

causes new industries to spring up in a night.

The word "distribution" suggests many of our modern problems. The distribution of wealth, of opportunity, of knowledge, of products, of education, of religion.

Now can this great force whereby the vague unconscious and unformed want of people is developed into definite commercial demand to such an extent as to revolutionize the distribution of products, can this same force be adapted and adopted to the work of the church?

The same psychological laws are involved in adverting or turning the minds of the people toward the church as in creating a demand for a commodity.

The modern distributor of a commodity for which he seeks to create a demand is as efficient in his dealing with the principles of psychology as is the manufacturer in his factory in applying the laws of mechanics. In distribution as in manufacturing the work progresses forward and lost motion of backward movement is eliminated.

To create demand it is necessary to first attract attention to the article, second to awaken interest in it, third to create desire for it, and fourth to move the consumer to buy. Appeal in regular order to perceptive faculties, intellect, emotions, will.

Millions of men's and women's attention, intellect, emotions and wills are reached and they are turned toward certain acts and courses by this demand-creating force and program. In fact as far as buying, the spending of money, and therefore much time, men and women are largely dominated by this adverting, informing, and persuading policy of distribution.

Is it not worth while to inquire as to and test the value of these principles in seeking to attract attention to, awaken interest in, create a desire for, and move to the acceptance of the program which the church offers?

First the message of the church, its interpretation of life must have the power to regenerate and develope men and women.

But the word may be ever so strong and still depend upon the medium of its delivery. The internal combustion engine is several times as efficient as the steam engine, but no engine is practically any better than the transmission gear by which its power is conveyed.

A church message and the methods of bringing it to bear upon the church's members are only as good as the tests of results prove them to be.

How can the pull of the people be brought to help the push of the church?

The church's product is only worth what it will bring. Religion and its purveyor the church as a help to the world are valuable only in proportion to the demand for them.

There is not a very conspicuous demand at the present time for religion nor the service of the church, but is there any less lack or want which though unconscious could be developed and focused upon the only thing which will satisfy the restless, hungry soul?

The church door is not open in this busy preoccupied time until its community is made aware of what is behind the door, till the people are saturated with such a sense of its mission as will clear away the many misapprehensions about it and cause it to stand forth in the minds of men as the most needed agency of our times.

FAITH'S UNIVERSAL LIGHT.

By Ernest Traice.

There is no truth, however torn or twisted,
But holds some primal magic in its rays.
There is no creed, whate'er the lies enlisted,
But in its shreds the soul of progress lays.

Aye! Man may mar the prophet's premonitions,
And priests—for selfish ends—to fright the crowd,
May maim the wise one's holy intuitions,
And hide Hope's angel—in Death's dark'ning shroud.

Still o'er the void a voice shall ring unsilenced,
Still rings the harp triumphant through the night,
And still—beyond the veil—beyond the ages,
Faith radiates a universal Light.

New York, 1913.

THE WINNIPEG CHURCH.

The Woman's Alliance of Winnipeg has placed the pews in the new church. For four years they have earnestly and faithfully added to their furnishing fund and now reap the reward of their efforts. It is their hope that every interested church will send to the Winnipeg Secretary, Florence G. Bole, for copies of the Dedication Program, which contains views of the exterior and interior of the new church building.

NEW ENGLAND LETTER.

It seems to have been somewhat disillusioning to a good many New England Crusaders to the General Conference at Buffalo, to find that an eminently satisfactory conference of the Unitarian churches of the United States and Canada could be held in spite of the absence of what may be considered a really representative delegation from the cradle of Unitarianism. All sorts of reasons are advanced by our ministers and laymen for absenting themselves from the deliberations of the Buffalo gathering; and one might have found abundant material for another incident such as that described in the New Testament as the parable of the slighted invitation. As a matter of fact, it is possible to find a certain degree of justification for these excuses, when one turns to the almost bewildering number of programs to be presented at the various local conferences throughout New England during the next few weeks. It is preëminently the conference season, and the conference atmosphere is unavoidable. Here the pent-up energy of several weeks reflection and recreation at the mountains or shores of New England, or in Europe, finds its outlet, and for better or worse, our churches are reminded with commendable vigor of the things that they ought not to leave undone.

In describing current Unitarianism in New England, there is a certain psychological advantage in beginning where the geographies did, when we first learned the names of the various states of the union. We begin, then, with Maine. Fortunately, few of its pulpits are vacant; though the ones in search of ministers, offer the most inviting opportunity. Among these is the church in Farmington. It was the good fortune of your correspondent to spend a brief time in this particular region during the past summer, and he desires to bear testimony as to the inviting opportunity which awaits the fortunate minister who shall be asked to preside over the destinies of this parish. The village is described in the guide books as the most beautiful in the state of Maine. The estimate is entirely correct. The church building is a splendid type of architecture. There ought to be, and there are a good many people in such a village, of the Unitarian type of mind. If the future incumbent of the parish is fortunate enough to be the father of several small children, he can read to them the famous Rollo books, visualizing them by a visit to the home of the author of these stories. He can send his boys to the Abbot Academy, and his girls to the splendid normal school, both of which are located in the village. Rev. William Channing Brown, the New England Field Secretary, feels very strongly that the time has arrived for a revival of activity in our churches in Presque Isle and Fort Fairfield, both in the northern part of Aroostook county. And when one considers the fact that there really are many influential persons in both of these towns, eminently in sympathy with our faith, and quite prepared to support it, it would seem as though some efficient man in our ministry might be found to accept this challenge. So cordial has been the response to the work of Mr. Phalen at Augusta that the church building of that parish has been redecorated and thoroughly repaired, and a service of rededication of the church has been held. Dr. Perkins of the First Parish in Portland, who has recently returned from a protracted stay in Europe, has placed his resignation before his people to take effect early in November. He has served the parish for a period of twenty-two years, and will be greatly missed. The central parish at Yarmouth, with a good many allied organizations, is reported to have opened its season's work with much activity and the promise of large accomplishment, under the direction of its minister Mr. Daniels, who is also the efficient secretary of the Maine Conference. The sessions of this particular State conference, by the way, are held annually, the one meeting occurring in the spring. For the present, therefore, Maine must look to Massachusetts or New Hampshire for conference programmes.

The Annual Conference of the New Hampshire Unitarian Association will be held at Nashua on the 21st and 22nd of October. The conference sermon will be preached by Rev. A. M. Rhibany, of the church of the Disciples, Boston. The four principal adresses to be delivered are as follows: "The Problem of the Child," by Rev. H. S. Mitchell, of Keene; "The New Educational Field of Work at Proctor Academy," by Head Master F. T. Clayton; "What a Man Wants from His Church," Hon. James O. Lyford, Concord; "The Field as It Looks to One Beginning," Rev. John Wilson, Wilton. Among other matters to be presented for discussion at this meeting, is that of the future conduct and character of the grove meeetings at the Weirs. Some action is necessary in this matter, inasmuch as a sum of money has been left by the bequest of the late Henry M. Baker of Concord for the maintenance of these meetings. It is very likely that a departure from the plans which have been carried out during the past few years will be made, though exactly the nature of the new arrangment cannot yet be determined.

Massachusetts, however, is the region in which conferences thrive above all others, and secretaries of various conferences over the country to whom falls the task of arranging programs, may find certain suggestions in the following record of events from various parts of the Bay State.

The annual meeting of the Connecticut Valley Associate Alliance will be held in conjunction with the Connecticut Valley Conference in Springfield, October 14th. The paper will be by Mrs. Mary P. Wells Smith on "The Modern Sunday," and Rev. Margaret Barnard will speak. The Unity Men's Club will entertain the ministers and one lay delegate from each of the churches at the Nayasset Club at six o'clock. After the dinner all will attend the platform meeting at Unity Church, when Dr. Fenn and Prof. E. D. Starbuck will discuss "The Unorganized Religious Forces of Today." On Wednesday, October 15th, there will be an address by Dr. C. W. Wendte, on "The Worldwide Extension of Unitarian Principles."

The Association of Liberal Ministers will meet as the guests of Rev. A. P. Reccord in the parsonage of Unity Church, Springfield, Mass., Tuesday noon, October 14th. The following program has been arranged: "The Sex Problem in Modern Civilization," Rev. W. I. Nichols of Deerfield, Mass.; "The Relation of the Minister to the Problem of Marriage," Rev. R. E. Griffith, Florence, Mass.; "The Relation of the Minister to the Problem of Divorce," Rev. H. L. Buzzell, Northfield, Mass. Discussion.

The autumn meeting of the New England Associate Alliance will be held in the Unitarian Church at Fall River on Thursday, October 16th, at 10:30 o'clock. At the morning session reports from local Branches will be given, and an address by the new Alliance president, Miss Anna M. Bancroft, on "Alliance Work Which Every Member Can Do." In the afternoon Mrs. Claud U. Gilson will speak on "Impressions of the General Conference at Buffalo," and Rev. Edward Hale will give an address on "An Old Commandment."

[Rev. Otto E. Duerr, of Melrose, Secretary of the South Middlesex Conference, has completed arrangements for the meeting of the conference at the First Parish in Waltham on Wednesday, the 22nd of October. The general subject of the morning session will be "The International Aspect of Religion," and of the afternoon session, "The Social Aspect of Religion."]

The annual meeting of the Norfolk Conference will be held with the Second Church, Brookline (Sears Chapel), on Wednesday, October 29th. On the same day, October 29th, will be held the meeting of the Plymouth and Bay Conference in the Unitarian Church in Whitman. At the morning session the address will be delivered by Rev. D. R. Freeman of Braintree on "The Coming Age in the Light of the Present." At the afternoon session Rev. S. S. Robins of Kingston will speak on "Conservatism and Liberalism." Rev. William R. Cole of Cohassett, the Secretary of this conference, reports that for the first time in a long while all the pulpits in this district are filled, and that the conditions in the churches are most hopeful. Very few of the churches in the conference, not more than three or four out of the twenty organizations, close their doors during any month for vacation purposes. The conferences held in spring and fall are attended by about 250 people. Rev. L. C. Cornish, of Hingham, has just returned from a six months leave of absence. A graphic and entertaining account of the hospitality which was extended to Mr. Cornish at Hingham, England, has recently appeared in the columns of the Boston Transcript.

The autumn meeting of the Essex Conference will be held in Peabody, on Wednesday, October 22nd. In connection with this conference it is interesting to announce that the church in Haverhille having decided against the plan of uniting with the Universalist Society of that city, is facing the future with renewed interest and awakened enthusiasm. The directors of the A. U. A. have granted their request for financial assistance, and it is hoped that a minister will soon be found who will carry the church forward. The church in North Andover has had a new clock installed in the tower of the building, taking the place of the former timepiece, which had been out of commission for some years. The new clock is a gift of one of the members of the church.

[The Boston Sunday School Union announces the following program of its meetings during the coming winter:

October 20, 1913, "Three Stages in Character Development," Rev. William I. Lawrance; "The Social Aspect of Sunday-school Work," Rev. Chester A. Drummond. Place, Arlington Street Church.

November 17th, "The Pilgrim's Progress," Rev. Samuel M. Crothers. Place, First Parish Church, Cambridge.

December 15th, "A Christmas Story," Miss Frances M. Dadmun. Address (topic to be announced), Rev. Palfrey Perkins. Place, All Souls' Church, Roxbury.

January 19, 1914, "Departmental Conferences. Place, First Unitarian Church, Somerville.

February 16th, "The Germ Theory in Sunday-school Work," Rev. Bradley Gilman. Place, Unitarian Building, Watertown.

March 16th, "The Oriental Understanding of the Bible," Rev. A. M. Rihbany. Place, Bulfinch Place Church.

April 20th, speaker to be announced. Place, Church of the Disciples.]

The First Parish in Dedham is arranging the commemoration of the 275th anniversary of the organization of the Parish. The exercises are to be held about the middle of November and are to be marked among other ways by the dedication of a splendid new organ from the factory of Hook and Hastings Company. On the tenth of October a beautiful room dedicated to the memory of the late Emily A. Fifield, was opened at the meeting house of the First Parish in Dorchester, where Miss Fifield had been a loyal worshipper for more than fifty years. This room has unique decorations of an historical nature, and contains valuable books and church documents.

[Beginning on the first Sunday in November the services at Kings Chapel formerly occurring at four o'clock in the afternoon will be transferred to 7:30 in the evening. One of the reasons for this change is that for some years past there has been no regular service in any of the Unitarian Churches in Boston. The week-day noon services will be resumed on Monday, November 3rd.]

Among other institutions which are getting under way, mention should be made of the various organizations of men's clubs. The opening meeting of the Unitarian Club of Boston was held at the Hotel Somerset, on the evening of Wednesday, October 8th. The subject of the evening was "City and Town Planning in Relation to Social Welfare and Religious Progress." The speakers were George W. Gallup, New England representative of the Cosmopolitan magazine, and Herbert J. Kellaway, Landscape Architect, both being members of the City Planning Committee of the Boston Chamber of Commerce.

ALSON H. ROBINSON.

WESTERN CONFERENCE NEWS.

Joint Conference at La Crosse, Wis.

The second annual joint conference of Universalist and Unitarian churches was held in La Crosse, Wis., Oct. 8th-10th. The National Conference of Unitarians was being held in Buffalo at the same time, and the General Conference of the Universalists was to come off the following week in Chicago, which prevented some of the churches being represented at La Crosse. We also encountered "schlect" weather for all but a few hours. None the less we held a most helpful series of meetings; the good folks of the La Crosse church opened their homes for us, provided one bountiful lunch and arranged for a ride about the city—prevented by a small sized cyclone of wind and rain. Rev. Geo. R. Longbrake, chief host, had designated several of his Sunday school boys to act as guides and helpers; they wore a red badge and proved themselves very serviceable fellows. We had also the free service of a stenographer.

Mr. C. P. Cary, State Superintendent of Education, gave the first address on Wednesday evening in which stress was laid on the need for greater parental control over children in the matter of amusements and late hours. Rabbi I. L. Rypens of St. Paul stated clearly the chaotic condition of the churches because they lack positive authority based upon scientific foundations in religion. Business of the Conference filled the morning Thursday, while the afternoon was given to our old, familiar, moss covered, hardy, evergreen friend—the query—"What is the matter with the churches." Dr. J. W. Carter of Racine presided and responses were made by Revs. Gould, Aldridge, Niles, Longbrake, Gilmore, and Jenkin Ll. Jones. Some heat was generated but not much light. The feeling most pronounced was that the churches are not doing as much as they should—a thing that holds equally true of a drug store or a locomotive. One speaker said that the common habit of blaming the churches and ministers for the lack of interest is unfair and untrue. As Bernard Shaw said of one of his plays, "the public may fail as well as the playwright." It should be said directly and fearlessly, that people who neglect the church are only deceiving themselves when they attribute it to faults in the methods or the message of the church. In the great majority of such cases, men have come to be lazy, indifferent and careless about the claims or the work of the church. In others, it is because men are evil and brutal in their habits and their lives. No matter what the churches might do or fail to do; no matter who was put in the pulpit or taken out of it; no matter how much the sinning pew holder was denounced and "the inside of the cup made clean"—these lazy people, without any deep sense of spiritual need, well fed, protected, immersed in the things of sense—would still remain where they are and what they are at present.

The evening brought out the largest attendance of the conference, although the weather was wretched. Rev. W. H. Gould gave a clear and forceful sermon on "The Good Fight," Dr. Jenkin Lloyd Jones in "A Parable of Fellowship" was at his best; and continued his discourse till nearly ten o'clock—the audience encouraging him by hearty hand clapping.

Friday came devotional service, the Communion being conducted by Reverends Gilmore, Longbrake, and Aldridge; the first time, doubtless, that such a joint service has ever been held in Wisconsin. The Communion set was a recent gift to the La Crosse church from its Young People's Union. Following the Communion, in the absence of Rev. Mr. McHenry, Rev. Mr. Fisher preached upon the "Characteristics of the Mind of Christ." One of the best meetings was devoted to Sunday schools, when Rev. W. H. Brigham, Secretary of the State Sunday School Association, spoke. Friday evening the Young People's societies had the track. Rev. Mr. Niles told of his own experience with eccentric dancing, and insisted that the Liberal churches cannot afford to offend the best taste in such matters. Mr. Benj. Bull, student helper at Madison, gave a ringing and enthusiastic speech on the opportunity for work at the University. This work is now supported by the Liberal churches in Wisconsin, both Unitarian and Universalist. Mr. Staring of Minneapolis, told of the work done by the National Young People's Christian Union in various parts of the country; several churches owe their existence to the contributions made by the Universalist young people.

The work of the Rev. George R. Longbrake at LaCrosse is worthy of more than passing mention. Coming to a peculiarly difficult piece of work, he has by his patience, honesty and persistence won the regard of his own people and of many in the city not of his own church. The old basement of the church, dark and damp, has been transformed into a dainty, white, clean room for the kindergarten. Another section of the same basement will be fitted as a club room for boys. A heavy debt has been lifted and a cosy parsonage purchased.

We noted among the memorial windows in the church, one to Cadwalader C. Washburn, formerly a trustee. Mr. Washburn came from the state of Maine; was member of Congress from Wisconsin and Governor of the state. It was while living in Madison that he offered the city a magnificent estate a few miles out to the west. But in those days it looked like a white elephant to the aldermen of the little city, and on their refusal of the gift it was deeded to the Catholic church for educational uses. Governor Washburn also gave the Washburn Observatory and Astronomer's house to the University of Wisconsin.

Some dozen churches were represented at the conference. One or two, not having a minister, yet sent delegates; Augusta being one. The following ministers were present and took part in the conference:

Rev. W. H. Gould, Wausau.
Rev. J. W. Carter, Racine and Kenosha.
Rev. M. Aldridge, Markesan.
Rev. I. Fisher, Stoughton.
Rev. F. A. Gilmore, Madison.
Rev. C. F. Niles, Menominee.
Rev. George Longbrake, LaCrosse.

Dr. Jenkin Ll. Jones, Chicago.
Rabbi I. L. Rypens, St. Paul.

This second conference left us all better acquainted and more than ever determined to continue our joint gatherings till perhaps we attain unto "union forever."

FRANK A. GILMORE.

TRI-STATE LIBERAL RELIGIOUS CONFERENCE.

This Conference, formerly known as the Michigan Conference, held its annual meeting with the First Unitarian Church in Detroit, October 13th and 15th. A pleasant introduction to Detroit was afforded by an automobile ride for delegates starting from the church at 4 o'clock in the afternoon. The sessions of the Conference opened with the Conference sermon given by Rev. Fred V. Hawley of Chicago. The message he gave was that we must entirely free religion from all suspicion of being "an opiate," must face facts courageously and to the uttermost and that, when we do this, we find life to be indeed a struggle, but a fight tremendously worth the while; that when one is thus utterly brave, trust inevitably grows up within the soul and one finds that the way of a brave faith is also the way of security.

The morning session of the second day was given up to denominational affairs, with addresses by Rev. Florence Buck, representing the American Unitarian Association and Rev. Ernest C. Smith, representing the Western Conference. The usual reports from Conference officials and from the churches were duly rendered. The report from Ann Arbor showed that the addition to the church, containing social rooms, was well under way and that in all departments the church was growing. The Detroit church showed efficiency in all departments and the adoption of a new method of organization, the trustees of the church becoming responsible for the financial side of the church life and a separate board of directors taking charge of all the activities of the church. The church at Cincinnati was not represented at the Conference. All Souls Church at Grand Rapids is still without a minister, but continues its regular services in charge of the assistant minister, Mrs. Cherryman. Grand Haven is awaiting the action of the Grand Rapids church, with the hope that when a minister is secured, he will also conduct services at Grand Haven. Our Holland church at Grand Rapids had a goodly delegation present and entered into the work of the conference heartily. The Kalamazoo church reported the success of the experiment with a volunteer choir of young people and the very great success of the Sunday evening concerts once a month. The Independent church at Battle Creek reported very large gains in all departments in the year just closed, growing influence in civic matters and the installation of a moving picture machine in the auditorium of the church. Exhibitions with an admission fee are to be given two or three times a week, only the most carefully selected and helpful films being shown. The Toledo church also reported gains in all departments, with a distinct centering of effort upon the department of religious education. Mount Pleasant reported the loss of several members through removal from the city, but gains had also been made and the interest throughout the year had been well maintained. The minister of this church, who had been going once a month to Harrietta, is now going twice a month. The Harrietta church has made two payments to the loan fund this year in place of the usual one and hopes within a few years to discharge its obligation in that direction. While no effort is being made for regular services at Jackson, Mr. Hawley, a former pastor of the church, went there from the Detroit meeting and on the following Sunday addressed a large audience in a down town theater.

A luncheon was served in the church parlors. This was followed by addresses upon "The Ideal Layman" by Rev. B. A. Hills of Mount Pleasant and Rev. Fred V. Hawley of Chicago. "The Ideal Minister" was pictured by Rev. Caroline Bartlett Crane of Kalamazoo and Prof. Ford of Ann Arbor. The afternoon was given up to an Alliance session, Mrs. Marks of Detroit presiding. The address of welcome was given by Mrs. Helbig of Detroit and the principal address of the afternoon by Mrs. Robert B. Davis of New York. "The Ethics of the Church Fair" was then considered. Other duties made impossible the attendance of the writer upon this session, but the echoes which came to his ears suggested a most stimulating and helpful meeting. At 4 o'clock Rev. Florence Buck, representing the Religious Education Department of the American Unitarian Association, gave a stirring address upon "The Revolutionized Sunday School," setting forth not only the new point of view, but also the underlying principles and the most efficient methods. The discussion was opened by Mrs. Gertrude Sunderland Safford, the efficient superintendent of the Detroit school. The evening was devoted to a discussion of "Salvation from a Liberal View Point," the speakers being Rev. Minot O. Simons of Cleveland, Rev. R. S. Loring of Ann Arbor, Hon. Woodbridge N. Ferris, Governor of Michigan and Rev. Benjamin Fay Mills, now a resident of Battle Creek. The attendance at this meeting was very large. The Governor entirely justified the choice of a layman to present this subject. His address was distinctly the culmination of the evening. The subject given him was "Education Our Salvation." He declared most distinctly for the negative. In a certain sense it may be true, but in the ordinary sense of the word education merely develops the intellect and, while adding to his power, may make a man a greater rogue. Both in education and in religion nothing very significant can be achieved unless the emphasis is shifted from the intellect to the heart and to the will. Facing the actual conditions of life and carrying large responsibilities, the speaker dealt with the practical, rather than the theoretical aspects of the subject, by many concrete illustrations showing how knowledge fails to protect and to purify, while enthusiasms and loyalties and committals to ideals do keep life clean and strong and redeem men from selfishness and vice and sins against the common welfare. The session on Wednesday morning was divided between the topics of

"Church Efficiency" and "The Institutional Church and Social Settlement." Two laymen appeared upon the first half of the program, Mr. Y. B. Haagsma of Detroit sketching out such a plan of church organization as an efficiency expert might draw up, and Mr. Marion M. Miller of Toledo, giving the details of the successful financing of a given church. These contributions from laymen proved the wisdom and desirability of turning to them more often than we do. The discussion of "The Institutional Church" was carried on by Rabbi Leo M. Franklin, Rev. Leslie W. Moore, both of Detroit, and Mr. George F. Patterson of Kalamazoo. There seemed to be an agreement of opinion that the institutional church, while indicated in certain places, and at certain times, could not and ought not to become the general type, that as a pioneer and object lesson it had filled and might still fill an honorable place, but that nearly all the needs so met were general needs which eventually required community action and that the danger was ever present of diverting the church from its main business of quickening the spirits and energizing the souls of men.

The writer was not privileged to attend the afternoon and evening sessions of Wednesday, but is confident that the achievements of the earlier part of the program were continued through the session. In the afternoon "The Relation of Art to Religion" was discussed by a consideration of "Cathedrals" and of "Music." "The Recent Religious Movements" were discussed, including Christian Science, New Thought and Bahaism, the speakers being Dr. Bowles of Detroit, Rev. Thornton A. Mills of Battle Creek, Rev. A. R. Vail of Urbana. The evening session was devoted to the topic sure to be reached on the program of any church gathering today "The Church and Social Justice." The speakers were Rev. Thornton A. Mills of Battle Creek, Rev. Caroline Bartlett Crane of Kalamazoo, and Rev. B. A. Van Sluyters of Grand Rapids.

Iowa Unitarian Association.

The thirty-sixth annual conference of the Iowa Unitarian Association was held at Humboldt, Oct. 15th-17th. The board meeting in the afternoon was followed by a vesper service at 4 o'clock, led by Rev. H. H. Schumacher of Iowa City. At the evening session Rev. Eleanor E. Gordon of Des Moines spoke of "The Next Step in Democracy." Rev. Everett D. Martin of Des Moines of "The Next Step in Philosophy," and Rev. John W. Cooper of Davenport of "The Next Step in Religion." While arriving in Humboldt early Thursday afternoon and so unable to attend these earlier sessions the writer was interested in the reports which came to him which suggested that without any understanding at all between the speakers each had traveled the same pathway in the divisions of the subject assigned, the whole emphasis of the discussion being summed up in one sentence "The next step in democracy, in philosophy and in religion is away from individualism and in the direction of socializing all these fields of thought and action." The Thursday forenoon session was devoted to the missionary problem of Iowa and was dealt with in very practical, specific fashion by Rev. H. H. Griffiths and Mr. Thomas S. Pierce, both of Des Moines. Actual conditions were clearly presented and a definite program adopted. This program includes the resumption of services at Perry, with a resident minister in charge and investigation of a new field, namely Ottumwa, a city of considerable size and reasonably accessible to the members of our working force in the state. The afternoon was devoted to "Sunday School Problems." Rev. Florence Buck, Assistant Secretary of the Department of Religious Education of the American Unitarian Association, gave a general statement of the new ideals and purposes and suggestions of the new and more effective methods, giving concrete instances of the right and the wrong way to deal with the actual problems which are presented in the experience of our boys and girls. Then came the statement of actual problems by different Sunday school teachers which brought out further information and inspiration from Miss Buck. A vesper service at 5 o'clock was followed by a dinner in the dining room of the church. It is interesting to note that this dinner, served in the dining room of the Unitarian church, was prepared and served by the Woman's Society of the neighboring Congregational church and that a considerable number of members of this church attended the session which followed the dinner.

The addresses were made by Rev. Florence Buck, Rev. Ernest C. Smith, Rev. E. D. Martin and Miss Sadie Passig of Humboldt. While this session was held in the church auditorium it partook somewhat of the nature of the afternoon dinner speaking, being less formal and more social than the ordinary platform meeting. Friday morning the business meeting was continued and several resolutions were passed, the greater number pertaining to the actual details of the Conference work. One resolution put the Association on record as desiring legislation which should make a medical certificate of physical fitness one of the preliminary requirements for the issuance of a marriage license. The discussion of the morning centered around the question "Is It Possible to Make the Ethics of Jesus the Controlling Principle of Modern Life?" This subject was discussed by four speakers at the previous annual meeting and developed so much interesting discussion that it was renewed at this session. The speakers were Rev. Robert D. Van Tassel of Sioux City and Rev. Ernest C. Smith of Chicago. The first speaker largely devoted his address to a statement of actual conditions pointing out the fact that under present conditions the true Christian life leads to martyrdom, that Jesus' teaching is revolutionary, that even well-meaning men find it difficult, if not impossible, under present conditions to make any serious attempt to follow the precepts of Jesus. The implication was that not until a social revolution had been achieved could we expect and hope that more than a few selected souls would even seriously attempt to make the ethics of Jesus the controlling principle in their lives. The second speaker wanted to make sure that certain hard-won results in character which had been reached in an individual-

istic time should be carried over into the age dominated by a social consciousness, that almost in any conceivable organization of society there would still be a choice between the lower and the higher, the good and the evil, that you could not fairly expect the best to be also the easiest, that it must mean effort, struggle, overcoming.

The automobile ride, which has apparently become a regular feature of our Conferences, was admirably fitted in to the period between the luncheon and the departure of the afternoon train upon which most of the delegates left. A perfect October day and wonderfully beautiful pastoral scenery made this a fitting climax to the generous hospitality extended to the delegates by the Humboldt church.

ERNEST C. SMITH.

MINNESOTA.

On Tuesday evening, September 30th, the annual meeting of the Duluth Unitarian church was held in the lecture-room. It was preceded by a dinner served by the women of the church. Sixty-five people sat down to a substantial and well-served meal, which again bore witness to the efficiency of Unitarian Women as caterers. It was exclusively a family party and every member present had a vital interest in the well-being of our society. After the dinner had been enjoyed, the president of the board of trustees, Mr. H. J. Grannis, arose, and in a concise and well worded speech told of the work which the church had been doing during the past year, of its growing influence in the community and of the probability that the church debt would be entirely wiped out in the coming year. In closing, he spoke appreciatively of the work of Mr. and Mrs. Gebauer and thanked them in the name of the society. The report of the treasurer of the church was most encouraging and showed the finances in good condition. The Woman's Alliance reported the debt on the organ wiped out and over seventy dollars in the treasury with which to begin the new year. The reports of the Sunday school and the Unity Social Club were both excellent and showed a live interest of our young people in our work. After the meeting had adjourned there was a universal opinion that this was the finest annual meting the church had ever had.

OKLAHOMA.

The services at Oklahoma City have shown an increasing interest in numbers and enthusiasm. The church has added one or two members every Sunday since the vacation. These additions are making up for losses, and adding to our forces some strong people. A Laymen's Liberal League has been organized.

The pastor, Rev. C. J. Harris, gave his first public Browning Lecture at the Public Library October 4th, taking for his subject: "House," "Shop" and "The Boy and the Angel." He also recently addressed a body of young men at the High School speaking on "Creative Evolution." The result of the address is an invitation to speak weekly before them and others. A study of Eucken, and Bergson will result. The Woman's Alliance has begun a series of programs, touching the various departments of the American Unitarian Association's work. The Post Office Mission is the subject for October 21st, to be given by Mrs. W. O. Moore, a new member of the Society. We have sent to Dallas, Texas, our Treasurer and his wife, two people who will be greatly missed in our work, but Dallas will gain. We have sent to Los Angeles our Superintendent of Primary Department and general all-round worker in every branch of the church. We are glad to send out such representatives of our field here.

We have organized a Home Department in our Sunday school, under the direction of Mrs. H. S. Buchannan, wife of the City Superintendent of Education. Mrs. Buchannan is an expert in this line and will visit homes in the city where she can interest people in liberal thought, distributing literature and enrolling names on the Sunday school list. Miss Rachael Buchannan, a kindergarten expert is organizing a kindergarten in the church in connection with the Sunday school. Prof. J. O. Welday, of the High School, a young man of large influence, is conducting a class in Science and Religion, Sundays at 10 a. m.

Mr. W. O. Moore, another member of the High School Faculty, is our Treasurer and Financial Secretary; he has devoted to the church his fine business ability, the result being that subscriptions in arrears are rare things here. We have other professors co-operating faithfully in the work.

This field offers a challenge that is startling in its attractiveness; we believe that only large results can follow the united effort that is being put forth here. The healthful state of our society is expressed by the spirit of optimism and the loyalty of the members to their obligations and responsbilities. The pastor feels that among his fellow workers in the Unitarian frontier, he is of them all, most favored.

CHICAGO ASSOCIATE ALLIANCE.

The first meeting of the Chicago Associate Alliance for the year 1913-14, was held at the Church of All Souls in Evanston on Thursday, October 2nd, at 11:00 a. m. In the absence of the president, a motion was passed that Mrs. Emma N. Delano act as chairman of the meeting. The meeting opened with the singing of a hymn followed by the secretary's report. A motion was passed that the Alliance send a letter to Mrs. Long, the president, expressing regret that she was unable to be present, also that a letter of welcome be sent to the Aurora Alliance which has this year come into our fellowship. The regular program was opened with a paper on "The Women of the Old Testament" by Mrs. Frank Cressy of Concord, New Hampshire, read by Mrs. H. B. Colby of the First Church, whose fine delivery added an extra charm to the force and splendid humor of a paper which ran the entire gamut of Biblical femininity, from the tempting and tempted Eve to Sarah and Rebecca and Rachel and the singing Miriam whom Van Dyke has pictured as the forerunner of the Coming Woman, from the "Prophetic Deborah" and her famous song of triumph to Jael and the daughter of Jephtha—to Delilah and the story of Naomi and the pure and beautiful Ruth; from the terrible Jezebel,

whose name has become a synonym for all the terribles since her own time—to the patient Hannah, the Ideal of Motherhood; from the adventurous Queen of Sheba to the queenly Esther, swayed by her love and her fear of the King. The characters are all types. Human nature is the same in all ages. Each narrative marks an epoch in the History of the Race.

A motion was passed to give a supper and reception in honor of Rev. Florence Buck, Associate Secretary of the Religious Education Department of the American Unitarian Association, on the 24th of October. The number in attendance at the meeting was forty-one and the collection $4.04. The adjournment was followed by a box luncheon at the always hospitable home of Mrs. Richardson.

ELEANORE JOHNSON LYNN,
Secretary.

SOUTHERN CONFERENCE NOTES.

NEW ORLEANS, LA.

Services were resumed here the first Sunday in October, an inspiring letter of invitation having been sent out by the minister to all the people sounding resolutely the watchword of fellowship. "I want you to join me" he said. "I want you to join me, very early in our church and Sunday school services, in seeking out the reconciling, ever-living realities of religion in which we and our fellow-men of every church are already at one.

"I want you all to share in the joy and to unite in the consecration of our part in this great, nearing reconciliation. For we alone, as yet, seem to have found the way to it; the way of the open mind, the trusting spirit and the loving will. This way of ours is going to be the way of men's religion everywhere. And yours and mine is the sacred duty of the showing it to men. Ours is the splendid and engaging task of living it out ourselves, and so living and breathing it into the lives of others."

The attendance at the opening service, in spite of rainy weather and the continued absence of many families from the city, was good.

In the course of his sermon Dr. Kent availed himself of Lord Haldane's recent address to the American Bar Association and applied the great chancellor's argument that sovereign nations can adjust their international affairs by the same common law, custom and ideal of honesty and kindness that their own best citizens have learnt to honor by living together.

"So in the great issues of religious faith and practice," he continued, "our sovereign churches and scattered sects can find the fellowship of their one religion in the simple trust and love and loyalty that common folk have found by living life, and living it together."

"Let us make our religion large and rich enough, to do for us all that cults and creeds can do for men, and then, beyond the power of mere cults and creeds, to equip us for all the other interests and opportunities of these ever-growing lives and souls of ours."

The Woman's Alliance of this church have planned out a peculiarly interesting program for the winter, the general topic being "The South of Other Days." "Conditions and Character," "Social Life," "Romantic Life," "Domestic Life," "Religious Life" and "Child Life" are the special topics, each being in charge of some member of the Alliance.

The work of the Sunday school is to be enhanced this season by the coöperation of Prof. Margaret E. Cross of Tulane University, who will conduct an advanced class of young people, of an age when school and home ties are about to loosen and the tendency to "drift" appears, and where an intelligent and loyal grip on Unitarian faith and purpose may count for much.

ATLANTA, GA.

The "Fall Opening" in Unitarian styles in Atlanta was a decided success all during September, and more especially the first week in October. The first Sunday in September found us arranged for temporary services in the Parish House, the Sunday school in one large room, and the eleven o'clock service in two other rooms thrown together. The Sunday school was well attended from the start. The morning services so far have been very poorly observed. It seems that it is very hard for *some* of our vacationing people to cease vacationing even though they are back home from other-wheres.

Friday evening, October 3rd, was an evening most delightfully arranged for everyone of the church and his friends. The house was decorated with "golden rod" and autumn leaves. The tables were heavily laden by a supper served by the women of the Alliance. There were young people and old, and everyone seemed to feel AT HOME, *just* what we were hoping *would* happen on such an opening evening for our community center. After the tables were cleared and deserted, contests and games of a captivating kind were held until all present were keen for more. Then we stopped. We wanted to serve that "more" next time. And so we will.

The annual meeting of the society, October 13th, offers much of interest to the Atlanta organization. We are building our hopes, building not a few atmospheric towers, and are on the eve of laying the foundation for our Gothic church. So more news shall be ready next month.

SAN ANTONIO, TEXAS.

Services were resumed in San Antonio, the 25th of September, and despite many absences of our people out of town, the congregation was good. The minister preached on "What a Church is Really For." A series of "Talks about Sin" has been announced for October, the topics being: 1. The Natural History of Sin; 2. Can God Forgive Sin—or Can Society; 3. Was Christ Sinless; 4. The Way of Salvation—from the Modern View Point. The leading newspaper of the city has asked that abstracts of the sermons of this course be sent it, each week.

The courage of our people has been most heartily stimulated by the proffer of the

American Unitarian Association to purchase a lot for the erection of a church building; and a site most favorably located has been selected by our people, with every expectation that the purchase will be consummated before this letter is published.

DALLAS, TEXAS.

The Dallas Unitarian Church began its services after the summer vacation in the recently acquired liberal Jewish Temple. The church is in a fine residence district, about four or five blocks from the heart of the city. It is a substantial corner edifice of Moorish architecture, with 66⅔ feet on Ervoy St. (the leading cross-town avenue of the city), and 125 feet on St. Louis Avenue. The fine building, with its large pipe-organ, roomy audience, and assembly and Sunday school rooms, fit the needs of the Dallas work with the psychological joy that a few new suits of clothes add to an earnest man. It has long been the prophetic sense of the Unitarians here, that with proper headquarters for doing business, a harvest of large interest in our gospel would follow. The attendances for the last four Sundays bear out this prophecy.

Mr. Gilmour's sermon-subjects have been: September 21st, Loyalty to the Great Causes of Humanity of This Age; September 28th, The Angels that Bear Us Upward; October 5th, What is Truth in Religion? October 12th, The Living Water Welling up from the Moral Universe Within.

Our Sunday school is "breaking the record" through the interest taken by Mr. L. M. Lennington, its superintendent. Mr. Lennington has furnished the school with a $75 moving picture machine at his own expense; he has infused the victorious tone into the quest for additional members; fifty were present last Sunday morning.

The Women's Alliance of 50 members held a largely attended meeting on October 8th. There was enthusiasm manifested as the work of the year was outlined. The Alliance is getting ready for a Christmas bazaar. A box supper will be given in the assembly room on October 22nd. This hall was named by the Alliance, Emerson Hall.

Mr. Shearon Bonner, the secretary-treasurer of the church, and one of the rising young lawyers of Texas, will begin the Unity Club season on October 15th with an address on "Some Obstacles to Human Progress."

We are already looking ahead to the Annual Southern Conference which is to meet in Dallas next April. We hope to have with us at that time Rev. Dr. Samuel Elliot, Rev. John Haynes Holmes, Jenkins Lloyd Jones, and another speaker of national reputation. A conference in which the Unitarian Cause is ably represented may bring pentecostal results to us, for there has been an educational work done which has pervaded the religious life of this remarkable city, and a very strong church can easily grow out of it. We hope for a real lend-a-hand from the Unitarian Association at the coming Southern Conference. *Vox Populi* is quite an influence, and we feel the sweep of it in our direction.

THE CONSTRUCTIVE QUARTERLY.

The September number of the *Constructive Quarterly* contains a series of articles of extraordinary importance upon two leading subjects. In addition to these of course are contributions on other matters.

The first subject discussed is that of Church Unity. It is handled from different points of view by men of varied traditions. The Most Reverend Platon, Archbishop of North America and the Aleutian Islands, admits all the impossibilities yet, nevertheless, considers that unity is possible. Mgr. Geremia Bonomelli, Bishop of Cremona, sends a strong plea from Italy for unity. The Disciples of Christ are represented by Frederick D. Kershner, M. A., LL. D., while George P. Mains, A. M., D. D., argues for "Comprehension not Compromise." The subject is strongly discussed from the strictly American point of view by James J. Garland, D. D., D. C. L., Bishop Suffragan of Pennsylvania. Congregationalism is represented by Peter Taylor Forsyth, M. A., D. D., in an article on "Congregationalism and the Principle of Liberty." Francis J. Hall, D. D., outlines the Anglican position in a constructive statement.

Another series of articles deals with the disputed subject of the Utility of Foreign Missions. Robert Elliot Speer, M. A., D. D., has an article entitled "A Constructive Interpretation of Christian Principles." A. G. Fraser writes on "Missionary Education in China."

In addition to these articles there are four others, each one dealing with a topic of contemporary importance—"The Church and the State: the Solution of the Problem in the Ministry of Service," gives a series of striking viewpoints and is written by Excellenz D. Dr. Hermann von Bezzel. The social side of Christianity is represented in an article by Max Turmann on the moral and religious restoration of a tenement house quarter in Paris. Of considerable controversial interest is the article by George B. Eager, A. M., on "Christ's Teaching about Marriage," while Jacques Zeiller writes a brief biography of Frederic Ozanam who, as a student, brought back Catholic thought into the French University and, later in his career, was the founder of the Society of the Conferences of St. Vincent de Paul.

The entire contents of the *Constructive Quarterly* for this month deals with topics which are pressingly in need of solution and ever present in the minds of all thinking men. They are the work of recognized specialists—leaders in thought. Their peculiar value is that they are frank statements on topics which are rarely discussed frankly.

The most important of all perceptions is the continual perception of cause and effect—in other words, the perception of the continuous development of the universe; in still other words, the perception of the course of evolution. When one has thoroughly got imbued into one's head the leading truth that nothing happens without a cause, one grows not only large-minded, but large-hearted.—*Arnold Bennett.*

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Secretary, REV. ERNEST C. SMITH

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Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.